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OF

WILLIAM ALLEN, F.R.S.

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PREFACE.

FEW men have deserved to have their character and efforts more widely diffused than William Allen. He was a "man greatly beloved" by a large circle of scientific, benevolent, and religious persons, who, during the period in which he lived, took the lead in endeavoring to emancipate the human mind from the shackles of ignorance and bigotry. His time and heart were devoted, for a long series of years, to obtain freedom for the slave, education for the children of the poor, relief for consciences oppressed by ecclesiastical rule, and discipline calculated to reform as well as punish the guilty. His chemical experiments and philosophical lectures contributed greatly to banish erroneous notions, and to enlarge the circle of sound knowledge, among professional and studious persons; while his industry, self-denial, and piety, shed a lustre on his character, furnish an example to all, and show how much may be accomplished for the good of others by one ardent, intelligent mind!

His "Life, with Selections from his Correspondence," was published in 1846, by his relatives, in three closely

printed octavo volumes. That it was highly valued was proved by the sale of two thousand copies. Its bulk and price, however, prevented the extensive circulation which it deserved among persons of small means, and with but little time at command. Much of the information contained in the three previous volumes being purely denominational, or connected with incidents of every day life, both in business and religious experience, it was found, might be omitted without injury to the deceased. A volume exhibiting his principal characteristics, and his efforts to serve his Saviour, and to benefit the human family, appears more likely to be useful to general readers. The present Memoir, undertaken at the request of Mr. Allen's friends, is an effort to condense what is calculated to inform and cheer all who take an interest in well directed efforts to save the souls, and improve the condition of their neighbors. The volume will be found not a mere abridgement, as the greater part has been entirely re-written. It is cast into the treasury of knowledge, by the writer, as a mite which, he trusts, will be accepted and owned by the Gracious Master whom Mr. Allen served, and as a testimony of affectionate regard for him whom he was permitted to call his friend.

J. SHERMAN.

SURREY PARSONAGE,
May 16, 1851.

CONTENTS.

CHAPTER I.

PAGE.

His Early History, ... 1

CHAPTER II.

Entrance into Business—Marriage and Death of his Wife, 9

CHAPTER III.

His Partnership and Extended Labors, ... 20

CHAPTER IV.

Second Marriage—Anti-Slavery and Educational Efforts, 48

CHAPTER V.

Labors in the Various Institutions—Publication of the "Philanthropist," 72

CHAPTER VI.

New Lanark, and Interview with the Emperor of Russia, 99

CHAPTER VII.

British and Foreign School Society—Duke of Kent's Affairs, ... 121

CHAPTER VIII.

Visit to Pyrmont, and Death of his Second Wife, . . . 144

CHAPTER IX.

First Efforts in Ministry, and Visit to Lanark, . . . 176

CHAPTER X. PAGE.
Journey to Norway and Sweden, ... 192

CHAPTER XI.
Visit to Petersburg, ... 224

CHAPTER XII.
Visit to the Mennonites and German Colonies, . . 264

CHAPTER XIII.
Journey through Turkey and Italy to England, . . 295

CHAPTER XIV.
Interviews with the Emperor of Russia, at Vienna, and Verona, ... 327

CHAPTER XV.
Return from Verona—Death of his Daughter, and Third Marriage, ... 370

CHAPTER XVI.
Death of his Mother—Visits Prussia, Austria, and Hungary, ... 404

CHAPTER XVII.
Visit to Spain, ... 444

CHAPTER XVIII.
Death of his Wife, and Visit to Ireland, ... 463

CHAPTER XIX.
Various Incidents, including a Journey to Prussia, from 1837 to 1840, ... 485

CHAPTER XX.
Death of his Niece—His Last Illness, and Happy Death, 502

CHAPTER XXI.
Summary of Mr. Allen's Characteristics, . . . 516

MEMOIR

OF

WILLIAM ALLEN, ESQ., F.R.S.

CHAPTER I.

HIS EARLY HISTORY.

GENIUS, like its glorious Author, cannot long be concealed. A spring pressed with a weight of superincumbent earth, which hinders its rising in the spot nearest its source, will permeate the soil till it finds some cranny through which it can work its way to the surface, and when observed become a blessing to many a traveller; and a mind eminently endowed often meets with impediments, which, like blocks of granite, seem to arrest its course, yet apparently unimportant providential events open paths for its development, so that it rises unexpectedly to bless the world with its influence.

This was remarkably illustrated in the subject of this memoir. His parents belonged to a religious community which had no immediate connection with

the objects to which his genius inclined; his education was carried on according to the straitest sect amongst their instructors; his father's hopes and determination were that his son should follow the business in which he had obtained a competent livelihood; a pious mother had abundant fears lest a more public life should make him forget the God whose name she had taught him to reverence, and the almost impassable distance which the habits and peculiarities of Friends interpose between those educated in their principles and the circles of royalty and fashion, seemed, to an ordinary observer of events, the very reverse of the pathway to the elevation he afterwards attained, and to present obstacles to its possession which little less than a miracle could remove.

Job Allen, the father of William, was born at Scrooby, in Nottinghamshire, and after his settlement in London became a manufacturer of silk in Spital-fields. His wife Margaret descended from an Irish family of the city of Cork, whose name was Stafford. They were both members of the religious Society of Friends, and bore an irreproachable character for their integrity, piety, and domestic training. They had four sons, of whom William was the eldest. He was born 29th August, 1770, and became a special charge to his affectionate parents, who, as soon as he could understand, commenced a system of tender yet judicious restraint, and of wise and cheerful instruction, which made religion attractive. They taught him to value scripture truth, and to love the society of those who were its advocates, and especially to take heed to the convictions of the Holy Spirit as the best check to vice

and the safest guide to truth. His mother was a pre-eminently godly woman, to whose watchful care and early inculcation of great religious principles William Allen owed, as he was ever ready to acknowledge, much of his future elevation. "I well remember the deep religious solicitude which my honored and beloved mother felt for her children; how she used to collect us round her in her chamber, when we were very young, and talk to us in terms adapted to our capacity, of the things which belong to the everlasting kingdom of our Lord and Saviour Jesus Christ."

It also appears that he was favored in childhood with a pious schoolmistress, who deepened and sustained the godly instructions of his parents. An incident in her daily tuition made a deep impression on his tender mind. It was her practice before her pupils were dismissed, to make them stand around her, holding each other's hands, and say the Evening Hymn. In after years, as these scenes in the days of his childhood were occasionally brought to his remembrance, he would describe with grateful animation the feelings of infantile devotion, which even then, at times filled his heart and brought tears into his eyes as he repeated the impressive verses.

In boyhood he evinced much of that activity of thought and energy in execution, which so remarkably characterized his later years; yet his health was delicate and required purer air than that of London. He was sent to Mr. Alexander's school at Rochester, where he regained his vigor, and by whose instructions he not only increased his knowledge, but did not lose the benefit of his pious training. His stay at this

school was very brief, and the education he received, though enough to qualify him to pursue his father's business, was far from that usually styled liberal. He very early, however, gave indications of a genius which enabled him to surmount this disadvantage. His taste for philosophical pursuits began to develop itself; he had a particular predilection for chemistry, and was persevering in his efforts to obtain an experimental knowledge of this science. Astronomy was also a favorite pursuit, and at the age of fourteen he had himself constructed a telescope with which he could see the satellites of Jupiter. In describing this circumstance he said, that "not being *strong in cash*," he was obliged to go economically to work; he accordingly purchased an eye piece and object glass, for which he paid one shilling; he then bought a sheet of pasteboard, which cost twopence, and having made his tubes, and adjusted his glasses, he found, to his great delight, that the moons were visible. Thus for fourteen pence he obtained a source of enjoyment, the recollection of which always afforded him pleasure.

The cultivation of his mind and his philosophical attainments were happily united with sound Christian principle, and subjected to the authority of God's word. He was singularly watchful lest the allurements of science should beguile his heart from love to God or adherence to the simple truths of the Gospel; and his example is an encouraging instance of the efficacy ot that grace by which he was enabled, through a long course of years, steadily and consistently to pursue the path of piety and usefulness. It accounts also for the singular fact, that men addicted to scien-

tific pursuits generally become averse to religion, either because its claims are neglected through the engrossing nature of their subjects, or by the influence of evil associates, they yield too readily to science the glory which is due only to God.

One means by which he kept his heart with diligence, and which has furnished memoranda for a connected life, was to record the principal events of his history, both secular and religious, in a diary which he commenced at seventeen years of age, and sustained with unwearied perseverance for above half a century. The very first entries distinctly indicate the character that was in process of formation. They are brief, but pointed and spiritual:

"*19th First Month, 1788.*—Experienced some degree of comfort in striving against evil thoughts."

"*20th.*—I went to Ratcliff to take leave of my cousin. Worldly conversation was a burden to her, and to my dear mother, whose attention was fixed on higher objects. I must take part of the blame on myself."

He regrets that he was "impatient on disappointment," but rejoices that he was "soon calmed." He resolves to "spend no time unprofitably." He experiences "how happy is the state of those who are led and guided by the Spirit of truth, the inward monitor." He exclaims, "O for a continuance of that sweetness which I at times feel a taste of, raising my affections towards that which is good."

He adopted, with great decision, the principles in which he had been educated, but without bitterness against other divisions of the family of Christ. The

ministers among the Friends endeared themselves much to him, not only by their public addresses, which he states were often accompanied with "a divine sweetness," but by taking the opportunity of conversing with him when they visited his parents.

"Advised by John Pemberton to be faithful in small things." "R. Jones and C. Hustler came to see my father, and had religious service in the family. R. J. advised me, at parting, to be very careful what company I kept, and added, that if I kept the truth, the truth would keep me." "James Thornton remarked, in one of his religious communications, that every act of obedience to the Divine requiring brings strength; and every act of disobedience, weakness." Of "a youths' quarterly meeting" at which James Thornton and John Pemberton were present, he says, "I do believe that the presence of the Lord overshadowed us. John Pemberton came to see us after meeting. I greatly enjoyed his company, having a savour of good upon my mind, attained at the above-mentioned meeting. How much more pleasant is a review of the time spent in such society as his, than in that passed in the company of persons who have no sense of religion." It is a pretty sure omen of future greatness when a youth of scientific mind voluntarily prefers the society of spiritual guides, to that of those who, however learned, have no piety; and places the salvation of the soul above the fondest pursuits of literature.

Two little incidents, pleasantly related, show how strong a hold religious influence had on his heart, and how the perseverance which afterwards signalized the

man, began to develope itself in a comparatively small matter. He states:—

"G. Dillwyn was at our meeting this afternoon, and towards the close spoke in ministry; chiefly addressing the poor in spirit, yet aptly observing, that there were some people who were poor, and yet would neither work nor beg; 'such,' he said, 'were a burden to the community.' O! thought I, had I but a house to entertain thee, how gladly would I do it; but it seemed retorted upon me, 'Thou hast a tabernacle capable of receiving his master, why dost thou keep him out?'"

The other is the following:—

"When I reflect upon the tyranny and oppression exercised by my countrymen towards the poor Africans, and the many thousands yearly murdered in the disgraceful Slave-Trade, I can but be a zealous opposer of slavery; and, indeed, I have been so for a long time, as far as lay in my power—yet one step farther may be taken by me, which is wanting to complete my testimony in this respect, and which, if universally adopted, would inevitably put a stop to this enormous evil, and that is, disusing those commodities procured by the labor of slaves. And as sugar is undoubtedly one of the chief, I resolve, through Divine assistance, to persevere in the disuse of it until the Slave-Trade shall be abolished."

To this resolution he steadfastly adhered for upwards of forty-three years, until the Abolition Bill passed; when he again resumed the use of sugar.

Some sentences in his diary show by what moral

principles he aimed, as a young man, to guide his life and establish his character.

"Morning.—Very much perplexed with my work; but resolved to exert myself in it to-day, and to report the consequence."

"Evening.—The consequence was, that I got forwarder in it than for several days past."

"Beware of a spirit of pride in forming a judgment of things of which, through ignorance, thou art not qualified to judge. In short, it is safer to *consider* well, and not be hasty in judgment."

"There appears to me such a meanness and lowness of disposition in those who are cruel to animals, that I think I could not put confidence in them, even in the common concerns of life."

"Too much resented a reproof; a sure sign that I needed it, and had too high an estimation of self."

"Spend no time unprofitably, as thou hast known the want and value of it when it is past recall."

CHAPTER II.

ENTRANCE INTO BUSINESS—MARRIAGE, AND DEATH OF HIS WIFE.

It was not likely that a youth of W. Allen's genius, perseverance, and piety, should long escape the observation of some scientific mind, who would turn his talents to advantage, and assist him in his future progress. As the manufacture of silk was a very profitable business, Job Allen designed to associate William with himself in carrying it on, but the occupation did not accord with his inclination, and though he was dutiful, diligent, and attentive, his mind was intent upon the pursuits in which he was afterwards professionally engaged. Joseph Gurney Bevan, who had prospered as a chemist, introduced him at the age of about twenty-one, into his establishment at Plough-court, where, under the able superintendance of that excellent man, he was soon promoted to a responsible situation. This was a great disappointment to his father; yet seeing the decided bias of his son's mind, he acquiesced in the measure, and ultimately became fully satisfied. By William Allen the step was taken with much thoughtfulness, and prayer for Divine direction, and proved the opening to that career of extensive usefulness which marked his subsequent course.

A chasm of two years now occurs in his diary, arising doubtless from incessant occupation in his new and important situation. When, however, he resumes the exercise, it appears that he is devoting himself with commendable zeal, not only to his business, but to the acquisition of chemical, medical, and literary knowledge.

1793—"I have attended some of Higgins' lectures, learnt something of short-hand and the new system of chemistry, and instituted a plan for my future studies."

In the spring-tide of his energies, it was his singular privilege to have Samuel Emlen, a devoted minister of the Society of Friends, to reside six months with him at Ploughcourt, and though he laments that "attending to dear Samuel Emlen broke in upon his medical career," yet it is evident the advantages he gained by the judicious advice and pious exhortations of that man of God, in establishing his religious principles and checking the temptations incident to a literary life, more than counterbalanced all his medical losses. And so William thought on reflection. He thus estimates the privilege: "Samuel Emlen has lodged with us during the last half year; his company and friendly notice have been very reviving and consolatory to me. He spoke as closely to my state as if I had unbosomed myself to him. O the mercy, the condescension of the great Master, to commission his servant to say a word to me, and a word of consolation too, when I am sensible that I deserve not the least of his mercies, but rather condemnation and reproof."

"Yesterday Samuel Emlen, in his kind solicitude for my best interests, exhorted me to 'dare to do right.' I accompanied him to Ratcliff Meeting, and had great satisfaction in it. He preached for a considerable time, dwelling much on the words, 'My people shall never be ashamed.' After meeting he sweetly desired me to remember this text, and said he did believe that Jesus loved me. I was almost overwhelmed under a humiliating sense of my great unworthiness, yet comforted in the evidence of infinite condescension and love."

In his review of the year 1793, the second he had occupied in his new business and habitation, it is evident that his philosophic studies had been kept subordinate to his eternal interests, and that his piety had advanced rather than receded.

"Much depressed, during part of this year, with doubts and fears whether I was in my right place; but, after a season of great conflict, I was permitted to feel the consolations of the Spirit of God in a manner marvellous to myself: the clouds disappeared—the tempest ceased to assail my habitation, and quietness and confidence possessed my soul. For this, and for other touches of his love, vouchsafed to me, who am so unworthy, I hope to be ever grateful."

After attending several meetings of the Chemical Society at Guy's Hospital, on the 3d of April, 1795, he was elected a member, and contributed much to its usefulness. In the same year Mr. Bevan resigned the business at Plough-court wholly to William and another gentleman, with whom he entered into partnership. His engagements had therefore become more respon-

sible, and having in addition opened a laboratory at Plaistow, his time was more than ever occupied. For several months his diary is neglected, but it reopens with this memorandum on the date of July 3, 1795: "Entered physician's pupil at Thomas' Hospital." In October he was elected a member of the Physical Society at Guy's Hospital, where he practiced among the patients with encouraging success. This is one of his characteristic records: "Went to the hospital—received the thanks of a poor sick patient, which did me more good than a guinea fee."

The year 1796 he commenced with the following noble resolution, to the carrying out of which his subsequent conduct bore ample evidence: "Resolved to endeavor by all means to acquire more firmness of character, and more indifference to what even my nearest friends may think of me, in the pursuit of what I believe to be right—to do nothing to be seen of men—to avoid every species of craft or dissimulation—to spend more time in my own room, in reading and retirement."

The day did not yield sufficient time for the various duties in which his ardent mind was engaged, and therefore we have several notices in January of his sitting up all night, making experiments and preparing for lectures. The date is not recorded when he delivered his first lecture, but on the 28th January, being then only twenty-six years of age, he writes:—"Gave my second lecture this evening on attraction." These lectures were generally delivered to scientific and learned audiences, and required a great amount of preparation.

It was at this time he united with other young men to form a philosophical society, called the "Askesian Society," which, as its name imports, was intended by its members to improve themselves mutually by philosophical exercises. The objects were to elucidate by experiment, either facts generally understood, or to examine and repeat any novel discoveries. The meetings were held twice every month, at Plough-court, during the winter season. Each member, in turn, was expected to produce a paper for reading and discussion, upon some subject of scientific (not literary) inquiry; and many of these papers were afterwards published in *Tilloch's Philosophical Magazine.* Amongst the early members were William Allen, William Phillips, Luke Howard, Joseph Fox, Henry Lawson, Arthur Arch, W. H. Pepys, and Samuel Woods, the last of whom was President. Astley Cooper, Dr. Babington, A. Tilloch, Joseph Woods, jun., and several others afterwards joined the society, which continued for twenty years, and fully answered its original objects, in exciting and maintaining the desire for knowledge, and the habits of inquiry and accurate investigation.

Nor must we forget the times in which all this was achieved. War was raging over the continent of Europe—the French were pushing their conquests everywhere. Holland was at that time in their hands, and their antipathy to the rising power of England alarmingly great; consequently bread rose to one shilling and three half-pence per quartern loaf, and all kinds of provision became enormously dear, so that commerce was crippled, and increasing risks demanded double care. William Allen saw the danger, but thus

sustains his mind and braces his energies:—"The aspect of times is very gloomy, and the risk I run in business great. I can hardly look forward with the expectation of anything but difficulty and danger. I believe I may say, that I never doubted, but have full confidence in the sufficiency of Divine power. 'What shall harm you if ye be followers of that which is good?' The lines of Thomson seem a peculiarly appropriate motto for me, under present circumstances:—

"'Like Cato, firm; like Aristides, just;
Like rigid Cincinnatus, nobly poor.'"

Yet, in the midst of overwhelming engagements, Mr. Allen could find time and inclination for courting. His affections had for some time been fixed on Mary Hamilton, the excellent daughter of John and Elizabeth Hamilton of Redruth, and he had been accepted by her as a suitor. But as "the course of true love never did run smooth," we are not surprised at finding such a record in his diary, as, "Disappointed in my expectations of a letter from my dear M. H. this morning. Very low to-day, and oppressed with a variety of concerns." His philosophy, however, helped him over his difficulty, and with attempted composure he proceeds:—"S. W. called on me. I told him I was low and overdone. He put me in mind of the answer of the famous De Witt to a query, how he got through so much business in a day? 'By doing one thing at once, and having finished it, proceeding in like manner to another.' I do think that I should get on with much less embarrassment, if I arranged my matters in the morning, and plodded through them one by one,

keeping my whole attention fixed to that with which I am occupied at the time." True, that is an excellent maxim for ordinary affairs, but it is very difficult for a lover who has been disappointed in a letter from his lady, to keep his whole attention fixed on his business. And so William Allen with all his philosophy found it.

His affection was repaid by the consummation of his desires on the 13th of November, 1796. His notice of this important act of his life, shows with what right-heartedness and piety he entered upon the new relation of husband;—"Our marriage was celebrated this day at Tottenham Meeting. Dear Thomas Scattergood was there, and seemed commissioned to hold out the language of encouragement, to *us* particularly, in an extraordinary manner. It was a time never to be forgotten; and he hinted that it might be encouragingly adverted to hereafter, in low seasons. My mind was unusually humbled and tendered. My precious Mary seemed equally sensible, that it might emphatically be termed 'a good day.'"

With a loving heart and a mind tending to depression, few men were more fitted to value and enjoy the society and converse of an affectionate and intelligent wife, such as it was his happiness to have gained; and those who knew him at that period state that his bliss seemed to overflow. His own statement confirms their report:—"My dearest companion is, next to Divine consolation, the greatest comfort I enjoy." But alas! the fleeting character of all sublunary blessings was soon manifest. He was not long permitted to possess the delight and solace of this precious

treasure. On the 6th of September, 1797, she gave birth to a daughter; and on the 11th, four days only after her accouchement, her spirit was summoned to put on immortality. From the testimonies of her friends, for some time previous her mind had been preparing for the summons, and as the event approached, had enjoyed increased communion with her Lord. She literally fell asleep in Jesus; and her blessed and happy spirit, freed from the tabernacle of the flesh, saw Him whom she loved more clearly, and walked with Him more uninterruptedly in the upper sanctuary.

It will easily be believed that Mr. Allen truly describes his own feelings when he states that his "tortured heart felt, as it were, the extremity of grief." All that kindness and sympathy could impart, were poured into his spirit by his attached friends; but though "Joseph G. Bevan possessed the faculty of sympathy in an eminent degree;" and, "Mary Stacy was made a minister of consolation indeed"—none but those who have been called to pass through such scenes, can imagine or comprehend the disappointment, loss, want, loneliness, and sorrow, which such a bereavement creates. His touching references to her, and his own feelings under the stroke, can scarcely be read without deep emotion, which shows with how much they were written:

"O how I loved her—how we loved each other! I paid some attention to business to-day; but how heavily it went on! The long line of years which I may probably have to traverse, presents a gloomy prospect, and I fear lest I should be drawn aside from

what I see and believe to be right, and so the design of the Almighty, in administering this truly bitter cup, be, with regard to me, frustrated. After dinner, my dear mother and I were alone, and I opened my mind to her, stating my great fears about myself; but she comforted me with the assurance, that it was sealed upon her mind that this affliction was sent to bring me nearer to the source of good. My spirit was much humbled, and more serene during the rest of the day. I have thought that when the glory which shall be revealed is tasted, the greatest affliction we can suffer below, will, in comparison, appear trifling. O my soul! under all thy tribulations, constantly keep in view, that in that city towards which thou wishest to direct thy course, all tears shall be for ever wiped away, and that there thy dearest Mary is a joyful inhabitant."

His rides and drives had lost much of their interest from the want of one who participated in the pleasure.

"When I see a fine prospect, it often occurs, what interest I should have taken in showing it to her. What sublime pleasure is received by reflection from another,—that is, in the sense of making another happy."

"This road brings the idea of my precious, my most endeared companion, strongly before me. How often have we, in sweet harmony, travelled it together! How my soul was united to her.

"'And is it then to live when such friends part?
'Tis the survivor dies.'

"I hope I do not repine, though my trial is exceedingly great."

His child was spared, and her presence sometimes mitigated his sorrows; but his feelings were often overpowered with the sight of this pledge of their love. "I could not bear to nurse her long—O! I thought, how we should have enjoyed her together. It is a sweet infant; I am afraid of getting too much attached to it; but if any accident befal it, my sufferings would be intense."

Though his health suffered, and his spirits were distressingly depressed, the sanctified use of this trial was granted to him in answer to prayer, and was doubtless one of the mysterious preparations of the Great Master for the honor which He intended to put upon His afflicted servant. How beautiful is the following record, written in one of these seasons of deep depression and discouragement:

"My resolution has been, that if I perish, it shall be at the footstool of my God, though I have been at times afraid to call Him so, or to use the term *Father*. In the afternoon, I had a relieving opportunity with my dear mother, who comforted me much. Sitting quietly by the fire, and endeavoring to direct my mind towards the source of all good, I was favored to feel a little calm, and was sensible of a degree of Divine support. It will be well for me often to retire to wait upon the Lord, that my spiritual strength may be renewed. And O! saith my soul, may I never love anything more than Him, but be favored to keep everything in subordination, yea, under my feet. O that I may be now wholly devoted to Him and His cause, being careful for nothing, but how to fill up my duty from time to time."

It often occurs, that persons whose piety is ardent, and whose constitution tends to despondency, are favored above others with corresponding joys; and Mr. Allen experienced that, if his affliction pressed heavily upon his sensitive mind, God favored him occasionally with remarkable visions of His glory. At times, he seems taken to the Mount of Transfiguration, to see the glory and grace of his Saviour, and at others to Mount Nebo to view the promised land, not as Moses did, without the prospect of entering it, but as his own inheritance, to which he was hastening. Hear him describe one of these morning visions:

"I seemed to have somewhat of a sight and feeling of the disposition which prevailed in heaven: such a unity—such a lamb-like spirit—such a profound peace; no jar, no contention, nothing wrathful there! Such dispositions appeared diametrically opposite to those which prevailed in the kingdom of God. I saw that the world could not comprehend this state, and strong were my desires that I might be kept out of its parties, its noises, and its bustles, and be even esteemed a fool for Christ's sake. It was indeed a memorable time, and my heart overflowed."

CHAPTER III.

HIS PARTNERSHIP AND EXTENDED LABORS.

As might have been safely predicted, the diligence and intelligence which William Allen evinced, was rewarded by a widely extended business. At the close of the year 1797, the claims of the laboratory, and the important concerns at Plough-court, had become so weighty and responsible, that it was found necessary to make fresh arrangements for carrying them on with greater efficiency, and a new partnership was formed between Luke Howard and William Allen, under the firm of Allen and Howard. This left him a little more at liberty with respect to his business; but it will be subsequently seen that his time was improved by innumerable public engagements for useful objects, and almost incredible labors.

Jane Hamilton, the sister of his wife, resided with him, taking charge of his little one, and superintending his domestic concerns. Among other plans for sustaining the life of godliness, and soothing his mind, it was her usual practice to read to him after supper, when he could lay aside his cares and perplexities, and listen to the narration of the labors, experience, and sufferings of the early members of his religious Society. From the time he commenced housekeeping, he was daily in the practice of assem-

bling his household for the purpose of reading a portion of Holy Scripture, after which, according to the practice of Friends, a silent pause ensued, "for recollectedness of mind, and lifting up the heart to God." All his servants were watched over with parental care, their master giving each, when needed, reproof, counsel, and encouragement, with much feeling and tenderness. Men whose time are much occupied oft find excuses for the neglect of family religion, and the parental care of the spiritual state of their dependents, but with Mr. Allen it was as conscientiously performed as any engagement in business, and one about which he frequently scrutinized himself.

"Examine more narrowly whether thou art performing thy duty to every branch of this family." "Strong desires are at this time raised, that I may be favored to conduct myself in such a manner as to be a good example to the dear young people under my care. My prayers are often put up for them in secret, as well as for myself."

The privations and distress of the poor, from 1799 to 1802, were most deplorable. In addition to the sad consequences of war with France, the summers and autumns of the two last-mentioned years were extremely wet, and deficient harvests caused bread to rise to one shilling and fivepence-halfpenny per quartern loaf, and beef to one shilling per lb. Other provisions were necessarily exorbitantly dear, and many of the poor barely existed. The attention of two Friends, William Allen and William Phillips, was specially directed to the means of affording them

relief, and a meeting was called at the house of the latter, to form a society for supplying the poor with soup and meat at one penny per quart. Such a society could now be easily formed, but it was then entirely novel, and created much discussion both as to its propriety and advantages, among otherwise benevolent persons, and it was with some anxiety the founders entered on their operations. However, a subscription was immediately commenced, and in the course of a few days, a committee was formed, sub-committees were appointed, and by a division of labor, the society was quickly organized. Eligible premises were procured in Bricklane, Spitalfields, soon adapted for the purpose, and tickets printed and issued to the subscribers. On the first day of delivery the visitors attended under no small anxiety as to the result of their experiment. It succeeded, however, to their utmost wish—the applicants paid the penny per quart with cheerfulness, and carried home a supply of food which they could not have prepared of equal quality themselves for four or five times that sum. At first the applicants were served with soup every day; but the distress being very great, the numbers increased so rapidly, that the committee were obliged to adopt the plan of distributing it only every other day to the same person. There were five boilers in the soup-house, capable of making from three thousand to three thousand three hundred quarts, which were daily distributed to above one thousand persons, their money taken and their tickets marked, in less than two hours and a quarter. The effort cost about one hundred and fifty pounds per week; which was pro-

vided for by liberal contributions from various classes, including public companies. Into this scheme William Allen threw all his heart. He thus writes:—

"The soup scheme absorbed a large portion of time last week. At the committee, I proposed a plan of keeping a book, and making domiciliary visits to the cases, but was negatived on account of the trouble. I felt rather hurt on the occasion, one of my opponents having expressed triumph; but I was principally grieved on account of being disappointed in the attempt to carry the plan to the greatest perfection of which it is capable. O, that self were more reduced! it is *this* which gives us pain on contradiction. More comforted in my vesper than I expected."

The next day he writes: "My irritation on the soup business subsided, and I acknowledged myself wrong, in pressing too earnestly what I yet conceive to be an excellent measure. Act steadily to *one* point, viz., thy *duty*, and neither seek the favor nor fear the frowns of man."

Again: "Soup committee not over till past nine, and a trying one; I gave way too much to the spirit of debate, and hurt myself by it, as I felt uncomfortable in settling accounts with myself at night."

"*28th.*—I went round among the applicants for soup—visited fourteen—many of them wretchedly miserable; and I am now firmly of the opinion that the soup has saved the lives of many."

During the period which it is intended this chapter should survey, he prosecuted his studies in chemistry, natural philosophy, medical science, mathematics and botany, with surprising ardor and perseverance. A

slight sketch only of his operations can be given, but that will suffice to show how intent he was on both getting good and doing good. He attended almost daily the lectures of the principal men of his time, and took very minute notes of them. Chemistry, as a science, was but beginning to attract attention, and though many of the experiments then made are now common to every well-educated person, they were then *discoveries*, and were as attractive to polite and learned assemblies as more recent discoveries are still. At those experiments Mr. Allen and his friend Pepys, whose assistance he frequently acknowledges, constantly labored. Take a few of his notes for the year 1797:—

"I am making great progress in chemical experiments—fused platina with oxygen on charcoal." "Resolved to study pharmacy, regularly making all the experiments one by one—two or three experiments in a week." "Entered perpetual pupil at Cooper's lectures at the Hospital."

"Freezing experiments with W. H. Pepys; we attempted to freeze fifty-six pounds of quicksilver. I am not sure it was all solid, though some present seemed to think it was."

"Entered perpetual pupil to Haighton's Physiology. After his lecture went to Cooper's—Wounds of Arteries—extremely overdone."

The review of a week is thus given:—

"Study was suspended by a press of business; attended, however, four Anatomical Lectures,—two Surgery, there being no more this week,—one Physi-

ology, prevented attending *both* by a sale, and the Physical Society at Guy's."

A later week gives the following attendance of lectures:—

"Anatomy, six lectures; Physiology, two; Surgical, three; Chronic Diseases, one. Assisted in forming the British Mineralogical Society."

The next year, 1800, found him equally indefatigable. Of his studies he says: "A grand object with me is to perfect myself in the study of medicine, also in Latin." In reference to his attendance at the Hospital, he writes: "Copied out cases, and attended more to my mind than I have ever done before."

Many experiments were carried on at Ploughcourt, not only for his own improvement, but for Dr. Fordyce and others, and some of them, as the following, rather unpleasant and dangerous.

"*27th.*—Experiments on respiration.—Present, Astley Cooper, Dr. Bradley, Allen of Edinburgh, the two Lawsons and J. Fox. We all breathed the gaseous oxide of azote. It took a surprising effect on me, abolishing completely at first all sensation; then I had the idea of being carried violently upward in a dark cavern, with only a few glimmering lights. The company said my eyes were fixed, face purple, veins in the forehead very large, apoplectic stertor, etc. They were all much alarmed, but I suffered no pain, and in a short time came to myself."

As his talents became known, increasing demands were made upon his time and attention. Both foreigners and his own countrymen referred to him for

chemical analysis, and solicited him to perform experiments which required great skill and accuracy. Plough-court became distinguished as an excellent repository for chemical re-agents, a subject to which he had turned his attention with peculiar success. Professor Pictet, of Geneva, obtained from him a valuable selection, and thus writes to him from Paris:—"My charming collection of chemical re-agents was exhibited lately to the National Institute here, and the chemical members took great notice of it."

As if he had not enough to engage his attention, he proposed, at the close of 1801, to deliver gratuitously a course of lectures at Plough-court to the members of the Askesian Society, with other friends who were invited to attend. These lectures became so popular, and the audiences so increased, that it was with difficulty they could crowd into the room On December 3d, he writes:—

"At seven o'clock I gave my first lecture on chemistry. Dr. Rolph, Astley Cooper, Dr. Bradley, T. Poole, etc., etc., attended; there were about sixty present in all. I got through beyond my expectations, but I was very low about it before I began."

The lecturer introduced his subject with a very modest exordium, and then stated:—

"From my professional engagements I have necessarily a large quantity of mechanical apparatus; this, in the absence of more important subjects, I purpose gradually to bring forward in our meetings, and endeavor to give, during the present session, as complete

an idea of the Theory and Practice of Mechanics, as my ability and the limits of our time will allow."

Notwithstanding these labors, he always had some French work on hand, and usually read a portion of it every day. He had also made considerable progress in German, and devoted some time to drawing, for both of which he had masters, though German gave way a little to business and lectures. Notices several times occur of visits to persons who claimed the exercise of his medical skill, and his aid on such occasions was highly beneficial.

Such was his popularity as a lecturer, that "Dr. Babington called to offer him a partnership in his lectures on chemistry at Guy's Hospital." He had great diffidence and fear about acceding to the proposal, and it was not till Astley Cooper, Bevan and Joseph Fox united their entreaties that he would accept this lucrative appointment. After a week's consideration he says, "I went to Dr. Babington's, and agreed upon giving lectures jointly with him at Guy's Hospital. We appointed to meet again to arrange our plans." And this is his account of his first lecture:—

"Rose early—getting ready for experiments at the Hospital—I felt distressingly low and anxious—gave my first lecture there, at which Drs. Babington and Curry were present, and Astley Cooper came in. I got through much to my satisfaction, and apparently to that of the class. It began and ended with loud plaudits."

In the following month he states:—

"Dr. Babington called for me, and I went with him

to his lecture on the physical properties of water—made the experiment of composing water for him at the lecture, the globe being previously filled with oxygen. It succeeded capitally."

On another occasion at his lecture he remarks,—"W. H. Pepys rendered me most essential service. I had a tight job to get ready—began a little after eight—a crowded theatre, 128 at least—showed the luminous experiments—all seemed highly delighted." At the commencement of another course the audience received him with loud plaudits, which were again repeated at the close of the lecture, and to his anxious and fearful mind these public tokens of continued approbation were as he states "very encouraging."

Towards the conclusion of the year he was "much occupied in endeavoring to establish an institution for cow-pox inoculation," and labored incessantly with Drs. Lettsom, Bradley, Pole, and others, till that noble institution was in full operation. How much we are indebted to him and to his noble band of fellow-laborers, for their efforts to introduce a remedy for that awful disease the small-pox, by which the "human face divine" is freed from the scars which so commonly disfigured it in his day, can be duly understood only by those who lived at that period.

Humphrey Davy, then a rising man in chemical science, and whose lectures to the Royal Institution were the most popular of his times, appreciated the talents of William Allen, and was very anxious to secure them for the more brilliant assemblies he was in the habit of addressing. His disinterested regard

for him will be seen by the following letter, which the board of managers requested him to send;—

"DEAR ALLEN,

"Our managers have formed a plan of instituting different lectures on parts of Natural Philosophy in the next season. The terms will be liberal. Would you like to deliver, in the theatre of the Institution, the course on Natural Philosophy that you have given at Guy's? Think about it, and let me know what your feelings are. I should have called on you, but I have been ill, and am not yet well. I go out of town to-morrow. I am, dear Allen, with very great regard, yours,

"H. DAVY."

Drs. Babington, of London, and Dalton of Manchester, Hatchett, Barnard, and Oriel, strongly advised him to take part in the lectures, and overruled his scruples by assurances of his success; but it was not till four months after the invitation was sent that he could be prevailed on to accept it. On the 24th of January, 1804, he writes:—

"Set off between eleven and twelve for the Royal Institution, to give my first lecture—introductory and the general properties of matter. Felt much in presenting myself before such an audience, but got on exceedingly well; Hatchett and Sullivan came to me after the lecture." Barnard and Davy sent me congratulatory notes. Before the first course was concluded, the managers entreated him to give another course in the spring of the following year. It may

be pleasing to the reader to have a specimen of the sound sense and practical truth which the lecturer was in the habit of delivering to the fashionable audiences of the Royal Institution, when "Albemarle Street was crowded with carriages." He thus concludes his first course:—

"In this general outline of some of the departments of natural knowledge, we have abundant opportunity to remark the traces of a wisdom past human comprehension, in the wonderful adjustment of all the parts of creation. How exactly are the moving powers balanced among each other!—how admirable the order which results from their equilibrium! The agency of the supreme intelligence is everywhere displayed, in characters so strong, that he who *runs* may read. Those who have most closely exercised their faculties in exploring these magnificent works, see the least occasion for exaltation,—the least incitement to pride; while they who know *a little*, but are ignorant how much remains to be known, are puffed up with imaginary consequence, and deserve our pity.

"We see that, in the works of nature, there is ample scope for the exercise of our rational faculties; and limited as these faculties are, they are strengthened by use, and worthily employed when we endeavor to acquaint ourselves with as much of the wonders of creation as its great Author has permitted us to comprehend. As we proceed, new discoveries reward our search,—the sources of intellectual enjoyment pour an increasing stream of satisfaction upon the delighted mind; while sensual gratifications, perishable like their objects, tend only to enervate the soul, and sink us

far below the level of that high station which man is called to fill in the scale of created beings. The pursuits of science, properly conducted, tend to enlarge our views, to banish narrow prejudices, to increase our love of truth and order, and give tone and vigor to the mind.

"Not more distant is heaven from earth, than false philosophy from the true. A set of wild and extravagant notions is *not* philosophy, though in a neighboring country they have been dignified with the name. Those pretended philosophers have gloried in denying the fairest deductions from reason,—the most obvious truths; but the direful consequences of this perversion of intellect will long afford an awful and instructive lesson to mankind.

"True philosophy is nothing more than real wisdom: the proper application of our faculties directed solely to the discovery of truth, which brings beauty, order, and excellence; harmonizes the minds of its votaries; teaches them to set a proper value on all the productions of the Creator, and leads them to feel even for the least of his animate beings. These will not put one of his sensitive creatures to unnecessary pain, and. rising from the simple polype and the worm to their fellow-men, will be anxious to employ their knowledge in diffusing comforts, in diminishing the misery which many have brought upon themselves; and, on the broad scale of universal benevolence, will imitate, as far as in their power, *Him* who is constantly diffusing good. These are the dispositions of the true philosopher—this is the temper of heaven.

"In such an age as the present, it may be deemed

superfluous to urge the accumulated evidence we now possess in favor of the fundamental truths we most surely believe; but on the juvenile part of the community, who are now forming their opinions, and beginning to reason for themselves, I wish to impress this important consequence, deducible from the subjects which have passed in review before us, that in all the great powers of nature we observe such marks of contrivance, such adaptation of cause to effect, and the whole executed by means so sublimely simple, that we cannot avoid concluding with Archdeacon Paley, such designs must have had a designer, and that designer must be God!"

At the conclusion of his course of lectures at Guy's Hospital, the following most admirable and appropriate remarks were addressed to the medical students:

"As this appears to be the last opportunity I shall have of addressing many of you collectively, permit me, before we separate, to offer a few remarks for your consideration.

"Several of you having now finished the course of your studies in this place, are about to enter upon the wide theatre of the world. The profession which you have assumed, is, in itself, one of the most respectable of which man is capable. Having carefully studied the nature of our frame, you have undertaken to soften the miseries to which it is liable. May you, though in an inferior degree, endeavor to imitate the great example of Him, who went about doing good, healing all manner of diseases! In a world so full of woe, to

a noble and generous mind, the opportunity of smoothing the brow of care, and drying up the tears of sorrow, are the most gratifying offices which it is called upon to fulfil. Upon you will the anxious eye of the maternal head of a family be fixed, in all the anguish of grief, while the support of herself and helpless infants is stretched upon the bed of languishing; and if poverty be added to her affliction, I trust you will rise nobly superior to sordid views, and find your richest recompense in the approbation of your own minds—in the sweet satisfaction of attempting, at least, to diminish the weight of that misery, which, perhaps, from the nature of things, you cannot wholly remove.

"If gentleness of manners and polite behavior be esteemed ornamental in society at large, it is more indispensably requisite in the medical character. It is natural for the human mind to associate with this character the idea of power, and what can be more soothing to those under affliction than to meet with power and benevolence combined in the medical man?

"I am aware that, in the line of your profession, you will be sometimes placed in difficult and delicate circumstances; but never, I entreat you, sacrifice your sense of propriety, your feelings of the eternal obligation of right and wrong, that on which your present and future peace of mind depends, to any prospect of sinister advantage. Consider only what it is your *duty* to do, and leave the consequences to Him who never fails to approve every honest endeavor to perform it. So will you, in your different circumstances, be the instruments of most extensive good. You will

be a blessing to your country, and honored by those whose good opinion is of value."

What a contrast does this sterling common sense, and elevating doctrine, present to the irreligious sentiments and questionable morality which many lecturers, to gain the applause of the gay and thoughtless, scatter like firebrands, arrows and death, among the students. Happy the lecturer who dares to mingle religious truth with scientific knowledge; and thrice happy those students who welcome it with applause, and adopt it in their practice!

The following note shows his labors at the Royal Institution and the Hospital for one season: "Lectures given this season.—Hospital, first course, 46; second course, Chemistry, 26; ditto, Natural Philosophy, 15; Reyal Institution, 21; total, 108."

Resolutions formed this year, show the reason why he had so much time at his disposal, and why he could undertake such multifarious duties; and, if adopted generally, most persons would find they could accomplish much more than they now believe possible.

"Resolved,—before I enter upon a subject, to spend a few minutes in endeavoring to abstract my mind from all other objects but that immediately before me, to take ten minutes or a quarter of an hour, every morning, to consider what may be my duty for the day; to fix my plan, adhere to it strictly, and endeavor to dismiss all further anxiety. Occupy every spare minute for 'standing jobs,' not infringing upon the fixed time for certain things. Much time is lost in desultory indecision; when this comes on, catch up

the first thing that comes to hand of those that *must be done.*"

In the midst of these incessant labors he found time for higher studies. Most of his excursions in the country were made subservient to botanical researches, which combined the pursuit of health with increasing knowledge. Thus he states:

"We had a coach for the day; and S. Wood, J. Woods, Golding, Barker, Middleton, and I, went to Harrow to breakfast. We then set off on foot, to Morpeth Field after the frittillaria, but our search was in vain: we however got the helleborus viridis, a scarce plant in these parts, and the ophioglossum, also the vinca minor, etc. We dined at the King's Head, Harrow, and set off home at six."

About this period he attended a series of conversaziones at Dr. Babington's, where Count Bournon gave instruction in mineralogy, particularly crystallography. A journey into Cornwall afterwards afforded him an opportunity of pursuing this study under very favorable circumstances, and of exploring some of the rich treasures of that county in their native state. He describes his descent into the copper mine of Dolcoath, situated a few miles from Redruth, with Thomas Cock, a young man from Plough-court, who accompanied him in his journey, and two intelligent miners:

"I found the descent more easy and safe than I had imagined. The opening of the shaft was about five feet square, in which a perpendicular ladder about five or six fathoms was fixed against one side. After descending several of these ladders, some longer, some shorter, we came to a convenient place to sit

down. The whole depth is cut out of solid rock, mostly killas, and here and there, at different depths, there are long horizontal passages about four feet high, and two or three feet broad, which form a communication with different shafts, many of which have been worked for ore. At twenty-five fathoms we came to the adit, which is a long passage carrying water out to the lowest level of the valley. At sixty fathoms there was a spacious place, formerly containing an immense quantity of ore; you see the bare rock from whence it was cut, to a considerable height, and in the midst of this cavity there was a vertical division of rock about three or four feet thick, which had completely divided the lode, and is called a horse. To this place we kept pretty dry, but afterwards were much wetted with the dripping of water; we descended by a series of ladders, to the bottom of all, or sump, 184 fathoms, or 1100 feet from grass. Here the men were working the copper ore, with iron instruments, at one end like a pickaxe, and the other like a hammer. Thomas and I borrowed their tools, and knocked off some pieces which we carried away as trophies. Having brought down a thermometer, I took the temperature of a stream of water running to the sump, and found it 80° of Fahrenheit, the air was 77°. I had previously observed the temperature aboveground, which was 64°, this probably arose from the action of sulphur and iron, or sulphur and copper in contact with water. Almost all the sides of the shafts hitherto seemed large blocks of killas, but where the water had washed the bottom of the sump, a fine white quartz

with ore in it. We were in a profuse perspiration, even when sitting; it was a complete warm bath."

They found the ascent very fatiguing, but arriving at the long level, he remarks: "We went along a narrow passage, cut out of solid rock, I think a full quarter of a mile. We were obliged to stoop, and in some places crawl. The place was dripping wet, and, at times, we were considerably above the ankle in mud. It felt very hot, and respiration was not free. I took the temperature, which was 73° in water, 75° out. The main lode runs nearly east and west, and underlays south about fifteen inches in a fathom. We now returned to the shaft, and mounted to day. I never was in such a mess in my life. Felt a sensible enjoyment in washing-tubs, with warm water. We had just been four hours underground.

"There are six steam engines worked upon this mine. Most of the large mines of Cornwall are now so deep, that they must have been stopped long ago if the steam engine had not been applied; yet this noble invention had, at first, many prejudices to surmount."

This journey afforded a fund of interest to his inquiring mind; and the kindness of his friends greatly enriched his mineralogical and botanical specimens.

In the course of 1805, he visited Cambridge. Wilberforce having furnished him with a letter of introduction to Professor Farish, he saw the university and its professors to great advantage. To show the esteem in which he was held, it is necessary only to quote an entry of his diary:

"Dined with Professor Farish, and met Stephen's wife, who is the sister of Wilberforce, and her son.

"Breakfasted with Professor Hailstone at Trinity College, then went with him and Professor Farish to see the Woodwardian collection of fossils: dined at the public table, Trinity, with Davis, the Vice-Master, Hailstone, Porson, etc.: spent the afternoon very agreeably with many of them.

"The Vice-Master is a very good botanist, and showed me his hortus-siccus, which is in excellent preservation: took tea with him, and supped at Professor Farish's."

Soon after his return home, a fire happened at Plough-court, which threatened the destruction of the premises. It was occasioned by the breaking of a bottle of strong nitrous acid, the fumes of which rendered it very difficult to approach the place with water; great exertions were, however, used, and with the assistance of many friends, together with the fire engines, it was subdued in about two hours. The combustible substances near it greatly increased the danger, about which he remarks:

"When I consider the nature of the accident, our escape seems little short of a miracle. If it had happened in the night, there appears no probability that our lives would have been saved. About nine o'clock it was got under, and I trust I may say *providentially*, though I felt myself unworthy of such a favor."

Nothing is more remarkable than Mr. Allen's regular and systematic attention to the care of his soul in the midst of all that was calculated to draw him aside from heavenly things. The claims of his business, the

time and mental perseverance necessary for his lectures, his frequent analyses, his acquisition of languages and elegant literature, his attention to the formation and working of institutions for the temporal and eternal advantage of his fellow-creatures, would, in the opinion of many, have been a sufficient excuse for non-attention to piety. But the same spirit of persevering devotedness to the cultivation of heavenly principles marks his busiest and most honored seasons. When the world begins to flatter, it makes the position of him who receives the applause very slippery; and without double care he slides into a vortex of pleasure and wealth, which drowns men in destruction and perdition. From this Mr. Allen was graciously preserved by the use of those sanctified weapons, the word of God and prayer; the one guiding his steps through labyrinths of evil, the other securing to him a companionship and fellowship superior to all that the circles of literature or science could furnish.

Extracts from his diary might be greatly multiplied, but a few will show how conscientiously he walked with God:

"*1798.*—Many persons are seeking after *truth* in natural science, but how few in spiritual things! The reason probably is, that when found in the former, it exalts the creature, but when discovered in the latter, it lays him low. It may not, perhaps, chime in with his particular notions, and it certainly will not with his irregular desires."

"Oppressed with discourse on politics. I wish dear —— was more redeemed from it. O, how infinitely

superior is the kingdom of the Lamb to the kingdom of this world!"

"The language ran through my mind, 'The Lord hath forsaken me, my God hath forgotten me,' yet I resolved to *hope on.* My faith and patience are much tried, the reflection that on this day twelve months I was made desolate, tends to keep me very low. O, this affliction—how it shakes me!"

"Defended Revelation and Christianity, in a small paper to be published in the *Monthly Magazine.*"

"Very low and poor, with a few exceptions. I think I am, nevertheless, sometimes favored in my nightly petitions, and can at times say, 'Lord, thou knowest that I love thee!' O, for preservation from the spirit of the world! I am certainly a very poor, weak creature, much wanting in firmness and strength of mind, vain, abounding in self-love and very indolent."

"I dare not ask for riches, they have been the bane of thousands; but I have earnestly desired to be placed in such circumstances, as that no revolution of this uncertain scene might disable me from paying every one his own—this would indeed be terrible."

1799.—"If I am preserved from falling a victim to the world, its knowledge, its honors, and its friendships, I shall be inclined to consider it a miracle of mercy. O, that my feet were permanently fixed on the sure foundation, even Jesus Christ!"

"My mind was sensible of the presence of good, this morning, before I arose; renewed my covenant. O, how I pant for a state of greater enlargement! My soul longs for a little of that liberty enjoyed by the children of God!"

"*1800.*—I find self very strong, manifesting itself in a disposition to speak freely, and enlarge upon what may tend to exalt it. A degree of self-abhorrence in the retrospect. O, that my efforts might be solely directed to the investigation of *truth*, both in the moral and the natural world! O Thou, who art the source of perfection, favor me with a little of thy all-sufficient help! for without thee I am worse than weak."

"Read the Scriptures to good satisfaction; there is no book like them."

1802.—"I have seen the beauty, and long to attain to that heavenly disposition of mind, that seeks *constantly* to render those around us happy. May I be favored to guard against peevishness, even when just cause, or what appears so, is given, and also to strive against foolish lightness."

1803.—"I took the chair at Guy's Hospital as President, for the first time, and was favored to keep my place as a member of our Society. For this I felt thankful. What is the smile and applause of the world, compared with one beam from thy countenance, O my God."

1803.—My mind rather more staid towards the close of the week. The purity of the Christian religion requires that we should *constantly* labor to render even all our thoughts acceptable to the Supreme Being; and if this were the case, our *deeds* would be more likely to bear the light. This is, indeed, a great attainment, but ought to be aimed at."

1804.—"My soul longs for more of the sensible feeling of the Divine Master's countenance and support, that so, I may hold on my way with firmness,

and not only experience preservation myself, but be useful in my day, to excite others to attend to their best interest."

These extracts refer to his private walk with God, but more remarkable was his public devotedness. No pressure of engagements was suffered to interrupt his regular attendance on meetings for worship in the middle of the week, or the Lord's Day. "Made temporals give way to spirituals," was his motto, to which through life he adhered. Nor did he shrink from the most active services to benefit the religious society to which he belonged. At the age of twenty-nine, he says, "I was appointed a correspondent member of the meeting for sufferings for Derbyshire and Nottinghamshire. I felt afraid to refuse, lest I should be doing wrong." In the following year, when the enmity of the mob was particularly levelled at Friends, who, as many of them were corn-factors, were most unjustly charged with being the cause of the high price of bread, he was one of a committee to draw up a paper on the subject for the public, but it chiefly devolved on himself. When the clerk of the Monthly Meeting resigned, he was chosen. "I forebore to refuse on principle, being afraid of doing wrong, but my natural disposition would have been gratified by a strenuous opposition to the appointment."

Of a meeting attended by Friends from several counties, deputed to assist in revising the Book of Extracts, he writes:—

"Meeting at ten—felt comforted in sitting with Friends; amidst all my trials, weaknesses, and imperfections, I am encouraged by my feelings in attending

in my place on this occasion, and a hope is raised that this sacrifice of time will not be suffered to operate materially to my disadvantage."

What that sacrifice of time was, the following memorandum will show:

"The sittings of the committee closed on Seventh-day morning, after having continued more than three weeks; I have not missed one of them, though such close application is rather trying, and I have often attended under heavy depression. Some were seasons of comfort and refreshment, wherein my hope and confidence were strengthened. Saved about twelve hours this week by early rising."

May not the low state of piety among many professors of religion be attributed in a great degree to their utter disregard of the ordinances of God on other days besides the Sabbath? The world has no check—the family witnesses no devotedness except attendance on the Sabbath, and is it any wonder that the junior members of the household should seek for other pleasures than those of God's house, which they are never taught to prize? To Mr. Allen, the counteracting influence of this public devotedness to God's cause was most beneficial. He was repaid by ministerial visits of great worth, which kept alive the great principles of godliness, and restrained the influence of flattery and worldly honor. He notes:—

"Dear Mary Stacey felt a draught in her mind yesterday to call in and hand me the word of exhortation, viz., to be on my guard against the poison of the world's flattery and applause. She also reminded me that we were favored with good in proportion to the solicitude

with which we seek it. Remember this, O, my soul! I believe M. S. to be a dear servant of the Lord." "E. Fry kindly warned me about philosophy, etc., expressing a hope that it might not injure me in the best sense, and divert me from service in the Society."

Besides his personal diligence, it pleased God to train his servant for devotedness and usefulness, by repeated afflictions, which were abundantly sanctified. In the year 1800 he lost his father; his description of his sickness and death, is very touching:

"My dear father expressed his belief that he should not recover, saying, that he had for some time felt as if he were drawing to a close. He was resigned to the Divine will, and hoped that, if it pleased the Almighty to take him, it would be in 'the accepted time.' He acknowledged that he had been blessed in his children. All my tenderness and affection for him seemed to be stirred up. Though in deep distress, I have, at times, some feeling of my heavenly Father's love. These touches, however slight, and like the crumbs that fall from the table, are received with eager thankfulness, and just serve to keep me alive. Verily, mine is the cup of bitterness! Sanctify it, O Lord! I beseech thee that all this suffering may not be in vain! if thou but smilest on my *closing moments*, all my afflictions will be for ever forgotten, and my wearied soul shall find rest in thee."

"I sat by him, with my arm round his head, until half-past four o'clock in the morning, when he expired without sigh or groan. My dear mother bore it much better than I expected; my poor mind was exceedingly agitated, and I was engaged in mental supplication.

After we had given some vent to our sorrow, we sat down together in silence in the parlor, and I was favored with a little of the light of the Lord's countenance, which, to his poor dependent creatures, is indeed a great mercy. O, here is the anchor in all our afflictions."

In the succeeding year, he again drank of the cup of sorrow, by the death of his endeared younger brother.

"The decease of my dear brother Jonathan took place on First-day morning, after a trying illness of two weeks. The social band is broken in upon—there are few families in which fraternal love is stronger than in ours, and this visitation shakes me to the centre. On behalf of the dear deceased, there is no cause to mourn. He had a sort of foretaste of the joys about to be revealed, and longed to be released. He went off about eight o'clock in the morning, aged twenty-four. My dear brother possessed a remarkably sweet, amiable disposition, and was very forbearing.

"The interment took place on the 8th, at the Burying-ground, Whitechapel. The goodness of God towards us was felt in an inexpressible manner as we stood round the grave, giving us a taste of that profound peace and harmony which our dearly beloved brother is now in the full fruition of. When our Divine Master condescends to manifest himself by the breaking of bread to our hungry souls, then all doubts vanish, and we are ready to exclaim, 'Now we believe, for we have heard him ourselves, *and know*, that this is indeed the Christ, the Saviour of the world!' May I never forget the sensations I then experienced!

How strong! how clear! how sweet the evidence that the immortal spirit was in everlasting bliss! and oh, how condescending in our blessed Lord, thus to favor his unworthy creatures! May we feel ourselves more and more bound to him in a covenant never to be broken!"

Two years afterwards he thus records another afflictive dispensation, in the sudden death of a faithful servant:

"I gave Jonathan Middleton and Thomas Smith, (two of the young men at Plough-court) leave to go to the marriage of John Grubb and Sarah Lynes, at Brentford; they were returning by Kew and Richmond, and at the latter place poor Jonathan was drowned. The dreadful news reached me while at tea. My kind friend Joseph Woods, jun., accompanied me in a chaise, and we got into Richmond about eight. As soon as the chaise door was opened, I asked the name of the young man, and was answered that Smith was alive; the conclusion was obvious, and, although I summoned up all my resolution, my legs trembled under me as I went into the house; I was conducted up-stairs, where I found T. Smith stretched on a bed, nearly in a state of delirium, and two men holding his arms. I entreated him to endeavor to command himself. His reply was in a mournful voice, 'Poor Jonathan's gone! Poor Jonathan's gone! I could not save him.' This was almost too much for my feelings, and I thought it would be better on his account to leave him, and send for the medical men who had attended at the time. Having got poor Thomas Smith into the chaise, we reached town a little before eleven.

Through the whole of this trying business, my mind experienced a degree of precious support, which I record with thankfulness, and pray that it may be continued through all those afflictions which may yet fall to my lot.

"With respect to dear Jonathan, there is no cause for regret on his account; I believe that his immortal spirit has entered into the joy of his Lord. During all the years he has been with me, I never remember to have heard an unguarded expression fall from his lips; he was a pattern of strict integrity, and a bright example to the family. My loss is great; he loved me with the affection of a child, and mine to him was reciprocal; he had the care of all my little matters, and was worthy of the unbounded confidence I placed in him—my companion, my friend, more than a servant, a brother beloved! but may I feel ability to say, 'Thy will, O Lord, be done!'"

Happy is that child of God who can receive strokes from the Divine hand in a similar spirit!

CHAPTER IV.

SECOND MARRIAGE—ANTI SLAVERY AND EDUCATIONAL EFFORTS.

AFTER continuing about eight years and a half a widower, Mr. Allen again entered the marriage state with Miss Charlotte Hanbury, of Stoke Newington, a lady whose piety and good sense had greatly endeared her to his affectionate spirit. The marriage took place at Devonshire-house Meeting, on the 22d of April, 1806, and is thus briefly referred to in his diary:—

"*Fourth Month 26th.*—This week has been a most important one, having entered into the solemn covenant of marriage with my endeared friend Charlotte Hanbury, under, I trust, a precious degree of evidence of Divine approbation. May I be enabled to fill up the measure of those duties which now devolve upon me!"

His wife's sister, Anna Hanbury, resided with them, and contributed much to the comfort both of his child and himself. He had taken a house at Stoke Newington, between which and the house in Plough-court the time of the happy family was now divided.

From his earliest days, William Allen had taken the deepest interest in the emancipation of the slave. When about twenty years of age, he thus powerfully argues the injustice and immorality of slavery. The

Christianity of the argument is as beautiful as it is unanswerable:—

"I think it may be safely asserted, and clearly proved, that those who enslave men, or are accessory to it, are neither moralists nor Christians; for we know, in the first place, that to drag innocent people from their near and dear connections, and from their native land, to consign them to slavery, to wear out their lives in continual hardships, is unjust; and all this injustice has been *fully* proved upon the enslavers of men; consequently they are unjust, and, if unjust, of course immoral.

"In the next place, we know that none can be Christians but such as are followers of Christ; and none can be followers of Christ without observing his precepts, especially the fundamental ones; but the enslavers of men act directly contrary to the precepts of Christ, for our Lord says, 'Whatsoever ye would that men should do to you, do ye even so to them.' Now, when the advocates of slavery can reconcile this with the murdering of one hundred and fifty thousand of our fellow-creatures annually, then we will allow that they are Christians indeed; but if they cannot, as it is impossible, let them join with the friends of humanity, let them rank with the followers of Christ, and abandon a traffic so utterly inconsistent with the high profession they are making, and so offensive to the common Father of mankind; for surely the blood of the innocents has been found upon our nation, and that not by secret search."

The intimacy between Mr. Clarkson and Mr. Allen commenced in the year 1794, from which period they

labored together for Africa; but, in Parliament, the first effective efforts for the suppression of the slave-trade had been made by Wilberforce, who was nobly supported by Pitt and Fox, in the year 1791—Mr. Allen determined to be present, and hear the debate, which he graphically describes:—

"Wilberforce rose, and in an able speech, of nearly four hours, exposed the horrid traffic in its native deformity, and showed, with undeniable clearness, that its abolition, so far from injuring our West India Islands, would, if adopted, be the means of improving them. He concluded with moving for leave to bring in a bill for the abolition of the trade.

"In the beginning of Wilberforce's speech, Tarleton took a sheet of paper and a pen, with the intention to damp Wilberforce, which Pitt perceiving, took pen and paper also, to keep him in countenance; but the good man seemed firm as a rock, and not to be baffled by Tarleton. Wilberforce sat on the Treasury bench, next to W. Pitt, who gave Wilberforce every little assistance in his power with his papers; and I observed once in particular, when Wilberforce had drawn a strong inference, that Pitt held up his hands in admiration.

"Although he was but poorly the day before, yet he exerted his voice in an astonishing manner, speaking with great emphasis, and shining brighter and brighter after an hour than at first, and his voice, so far from failing him, strengthened as he went on.

"Col. Tarleton, in a speech of about forty minutes, endeavored to defend this infernal business; yet I do not remember that he refuted, or attempted to refute,

one argument of the preceding speaker. In one part of his speech, pointing across the table to Wilberforce and others, he said, 'The inspiration began upon that side of the house;' then, turning round, 'the revelation has extended also to this, and reached to the height of fanaticism and frenzy.' So it seems, in his estimation, that inspiration is fanaticism, and revelation frenzy. I hear this man boasts, that he has killed more men with his own hand than any man in England. The words of Blair seem peculiarly applicable to him—

"'Behold the sturdy man-destroying villain!'"

After several other members had spoken for and against the abolition, Fox moved, and Pitt seconded, the adjournment of the debate to the following day. The debate was conducted with consummate ability on the second night, in which Pitt seemed to excel all his former efforts; but the West India influence prevailed, and the slave-trade advocates obtained a short-lived victory. How deeply Mr. Allen sympathized with the Abolitionists, and felt this defeat, will be best recorded in his own words:

"*20th.*—This morning I went to know the fate of the business; yet, as I approached the house of my friend, my heart palpitated, and I was almost afraid to knock at the door. Upon entering, I saw him in the passage. 'Ah, William!' said he, 'we are beat—beat all to pieces; almost two to one against us.'

"The intelligence struck me to the heart; I was seized with tremor all over, but endeavored to conceal my emotion, and inquired after particulars. He assured me that the most astonishing abilities had

been exerted on behalf of the abolition; that he had never heard anything like it in his life; that while Pitt was speaking, he remarked to some one near him, that in comparison to such a man they seemed a race of inferior beings."

"W. Wilberforce made a short reply; and at half-past three o'clock the House began to divide:—Noes, 163; Ayes, 88; Majority, 75. Oh! scandalous decision! O most disgraceful vote! After the matter had been so fully stated—after the impolicy and infernal cruelty of the trade had been proved so far, I think, as demonstration could carry them; yet the British legislature refuse to remedy it."

The names of the little band of laborers who first formed themselves into a Committee to promote the great work of abolition, deserve to be had in everlasting remembrance—they were William Dillwyn, George Harrison, Samuel Hoare, Thomas Knowles, M.D., John Lloyd, and Joseph Woods. Their first meeting was held in 1783. The mode they pursued was enlightening the public mind, and some of their efforts proved highly useful. In 1787 a society was formed upon a more extended scale, when the names of Granville Sharpe, Thomas Clarkson, and afterwards W. Allen and several others, were added to the Committee.

In this Committee he ardently labored, and in as short a time as could be expected, considering the mighty influence brought to bear against the slave, his heart's desire was accomplished. On the 11th of June, 1806, Fox moved a resolution,—That the Slave-trade is inhuman, unjust, impolitic, and ought to be

abolished, and that the House would take speedy and effectual means for that purpose,—which was carried by one hundred and fourteen, to fifteen. This was followed up by a motion to address the king to correspond with foreign powers in amity with this country, to act in concert with us in this good work.

On the 10th February, 1807, he records: "The abominable slave trade is falling at last. The bill for its extermination passed the second reading in the House of Lords. For it, one hundred; against it, thirty-six; majority, sixty-four! A glorious triumph! It was soon committed, and the blanks filled up with 1st of First Month, 1808, but no more ships to be fitted out after Fifth month next. O Lord, bless the supporters of this righteous cause!"

"*24th.*—The young men from my house came home from the House of Commons this morning, at five o'clock, and brought the glorious news that the bill for the abolition of the slave-trade passed the second reading by two hundred and eighty-three; against it, sixteen:!! Majority, two hundred and sixty-seven."

On the 25th of March the royal assent was given to the bill, and for the honor of England it became the law of the land.

In the following month we find him becoming one of the directors of a society, formed greatly through his influence, for the civilization of Africa, called the "African Institution." At the meeting held at Freemasons' Hall for the formation of the society, the Duke of Gloucester accepted the office of President. Wilberforce, Lord Spencer, Roscoe, of Liverpool, Owen, Chaplain to the Bishop of London, Willi[redacted]

Smith, and several bishops were present, and admirably enforced the claims of the degraded Africans. The prominent object of this society was to protect the Africans from a clandestine slave-trade. It also aimed to promote the sale of their produce, to elevate them by education, and to sympathise generally with them as members of the same human family. Circumstances forbade the extensive accomplishment of all these objects, but a large amount of interest on their behalf was excited by the publications and efforts of this noble band of devoted men. Much as Mr. Allen's time was occupied by public objects, he gave a considerable portion to this society. His house was the receptacle of the African, and of all who befriended him, and never does he seem happier, or his talents to be more satisfactorily employed, than when pleading with princes and nobles, and otherwise laboring for their behalf.

Arrangements had for some time been in progress for separating the concerns at Plough-court, from the laboratory which had been removed to Stratford; William Allen proposing to take the establishment at Plough-court, and Luke Howard the laboratory. On the 18th of July, 1807, they signed the dissolution of partnership. But there was no dissolution of friendship between these estimable men. Howard accompanied him and his family, a month or two afterwards, in a tour to the lakes of Cumberland and Westmoreland, and always maintained an ardent attachment to William Allen.

On his return he commenced his winter campaign in experiments and lectures with renewed ardor. One

of his first efforts was at a private meeting at Freemasons' Tavern, with Davy, Dr. Babington, and nine others, to institute a Geological Society which remains to this day. The result of the valuable researches made by himself and his friend, W. H. Pepys, on carbon and carbonic acid, were printed in the Royal Society's transactions, and elicited much interest in the scientific world. He remarks:

"I understand from Davy that the council of the Royal Society would have voted the gold medal for our paper on carbonic acid, had only one person been the author, but they did not know how to manage it with two. It is however satisfactory to find that they thought it deserved one."

The Society soon after elected Mr. Allen a Fellow, Sir Everard Home introducing him and acting as master of the ceremonies on the occasion. He had the pleasure also to see his friend Pepys elected a Fellow a few months afterwards, to give him his vote, and to go and tell him of his joy.

Although Mr. Allen expresses himself in raptures at the discoveries of Davy, lectures for him when ill, and holds him forth most justly as a great leader in chemical science, yet the plain Quaker is sometimes found in very favorable collision with his superior. As for instance:

"Experiment with W. H. Pepys suspended on account of my cough and the Yearly Meeting, but I have made considerable progress with my fair copy of the paper. Pepys and I went up to Davy with it on Seventh-day; he finds it hard work to give up his favorite idea of the absorption of azote; he howe[redacted]

seems, though reluctantly, to yield to the evidence of our experiments; this is quite as much as we could expect, seeing it overturns almost all his experiments on this subject."

By his incessant labors his chest became seriously affected, and for a time arrested his progress.

"*Fifth Month.*—Very low and poor this week—but little feeling of good. May not the cause be a too great absorption of the mind in outward things? I have, perhaps, been too anxious about our experiment and paper for the Royal Society. I have, however, met with a strong check from the indisposition of my lungs, which renders it imprudent to proceed at present."

His devoted mother, tenderly concerned lest his love of science and pursuit of knowledge should lead him away from objects of higher importance, took advantage of the pause which his illness occasioned, to address to him the following unworldly and admirable counsels:—

"Thy talents, my beloved child, if rightly directed, would tend to spread *heavenly* knowledge, and to extend the government of the Prince of Peace. Oh! how I long that the Most High would anoint and appoint dedicated sons to turn the attention of men to their greatest good, and arouse them from their beds of ease before the solemn sound goes forth, 'Time shall be no longer.'—If one soul is of more value than a world, how does it behoove those to whom the two or more talents are entrusted, to occupy them in this great work. He, who has loved thee from thy earliest youth, has called thee to love him *above all*, to dedi-

cate thyself to him, to surrender *thy all* to him, to be made use of as he shall direct. The reins of government should not be in *thy* hands, but in *his*, to turn thee *into* the path he may in future appoint, and *out* of what thou, as a man, wouldst have chosen for thyself. Ah! my dear, it is not the strength of natural affection which leads me to say thou wast not intended to spend all thy time in earthly pursuits, but through submission to the operation of that Power which creates anew, thou art designed to lead the minds of others both by example and precept, from earth to heaven. I believe it may be said of thee as was said to Peter, 'Satan hath desired to have thee that he may sift thee as wheat,' but I humbly hope that the same Advocate will plead for thee, that, '*thy faith fail not.*'"

On another occasion, she writes:—

"I entreat thee again to consider the necessity of setting thyself more at liberty in the future. Thou art too much absorbed in study, my beloved child, for however innocent it may be, yet, like the doves in the temple, it fills up a place in the temple of thy heart, which ought to be otherwise occupied, and dedicated unto the Lord, in whose hands thou wouldst become an instrument to promote the knowledge of pure Christianity. Come, my beloved, if a right hand or a right eye be called for, give it up—the Lord loves a cheerful giver, and he will restore thee an hundredfold."

At the close of the year 1809, she again addresses him in a similar strain:—

"Now, my dearly beloved, suffer thy tender mother to throw before thee the wish of her soul, that thou

mayst surrender up all that does not tend to promote the coming of thy Heavenly Father's kingdom in thy heart, and his will being done by thee on earth, as it is done in heaven; thou wilt, I believe, if faithful, hear the voice of the Lord saying, 'Who will go for us?' And O, mayst thou be so unloosed from earthly concerns as that this ready humble language may be thine,—" Here I am, Lord, send me.'"

During the year 1808, Mr. Allen became acquainted with Joseph Lancaster. He was born in Kent Street, Southwark, of pious parents, in the year 1778. By their instructions he became deeply impressed with the value of religion. His enthusiastic and somewhat original character soon developed itself. Having been an assistant at both a boarding and a day-school, he became thoroughly acquainted with the defects of the old system of education. At eighteen years of age, he commenced teaching on his own account, in a shed on his father's premises. He thus describes his operations:—

"My father gave the school-room rent free, and, after fitting up the forms and desks myself, I had the pleasure, before I was eighteen, of having near ninety children under instruction, many of whom I educated free of expense. As the number of scholars continued to increase, I soon had occasion to rent larger premises.

"A season of scarcity brought the wants of poor families closely under my notice; at this time a number of very liberal persons enabled me to *feed* the hungry children. In the course of this happy exertion, I became intimately acquainted with the state of

many industrious poor families, whose necessities had prevented the payment of the small price of their children's tuition, some of whom had accumulated arrears for many weeks. In every such case I remitted the arrears, and continued the children's instruction free of expense.

"The state of the poor, combined with the feelings of my mind, had now blended the pay-school with a free-school. Two benevolent private friends had been in the habit of paying for five or six poor children at the low price I had fixed as the assize of education or mental bread for my neighborhood. I easily induced these friends to place the money they gave, *as pay*, in the form of a subscription."

On the outside of his school-room he placed the following printed notice:—"All that will, may send their children and have them educated freely; and those that do not wish to have education for nothing, may pay for it if they please."

This general invitation brought many more than his room would hold, but God raised him up friends, who erected for him rooms capable of holding 1000 children. He says:—

"The second building I owe to the benevolence of the Duke of Bedford and Lord Somerville, who appeared to be sent by Providence to open wide before me the portals of usefulness for the good of the poor. The children now came in for education like flocks of sheep, and the number so greatly increased, as to place me in that state which is the mother of invention. The old place of education in which I had been hitherto conversant, was daily proved inadequate to

the purposes of instruction on a large scale. In every respect I had to explore a new and untrodden path."

The system of instruction pursued by Lancaster, combined scriptural and conprehensive principles with simplicity and economy, features which strongly commended it to the mind of Mr. Allen. His first visit to the school must be given in his own words:—

"I can never forget the impression which the scene made upon me. Here I beheld a thousand children collected from the streets, where they were learning nothing but mischief, one bad boy corrupting another, all reduced to the most perfect order, training to habits of subordination and usefulness, and learning the great truths of the gospel from the Bible. The feelings of the spectator while contemplating the results which might take place in this country, and the world in general, by the extension of the system thus brought into practice by this meritorious young man, were overpowering, and found vent in tears of joy."

The public soon pronounced its encomium on Lancaster's system. The school-room was visited, he tells us, "by foreign princes, ambassadors, peers, commoners, ladies of distinction, bishops and archbishops." He lectured in the numerous towns, and everywhere received the plaudits of crowded assemblies. His various school-books, statements and defences of his system were eagerly purchased, passing rapidly through several editions. George III gave him an interview at Weymouth, which is thus described:—

"On entering the royal presence, the king said, 'Lancaster, I have sent for you to give me an account of your system of education which I hear has met

with opposition. One master teach five hundred children at the same time! How do you keep them in order, Lancaster?' Lancaster replied, 'Please thy majesty, by the same principle thy majesty's army is kept in order—by the word of command.' His majesty replied, 'Good, good; it does not require an aged general to give the command; one of younger years can do it.' Lancaster observed that in his schools the teaching branch was performed by youths, who acted as monitors. The king assented, and said, 'Good.' Lancaster then described his system, to which they all paid great attention, and were highly delighted; and as soon as he had finished, his majesty said, 'Lancaster, I highly approve of your system, and it is my wish that every poor child in my dominions should be taught to read the Bible; I will do anything you wish to promote this object.'

"'Please thy majesty,' said Lancaster, 'if the system meets thy approbation, I can go through the country and lecture on it, and have no doubt but, in a few months, I shall be able to give thy majesty an account where ten thousand poor children are being educated, and some of my youths instructing them.' His majesty immediately replied, 'Lancaster, I will subscribe £100 annually; and,' addressing the queen, 'you shall subscribe £50, Charlotte; and the princesses £25 each;' and then added, 'Lancaster, you may have the money directly.' Lancaster observed, 'Please thy majesty, that will be setting thy nobles a good example.' The royal party appeared to smile at this observation; but the queen observed to his majesty, 'How cruel it is that enemies should be found who

endeavor to hinder his progress in so good a work.' To which the king replied, 'Charlotte, a good man seeks his reward in the world to come.' Joseph then withdrew."

Large subscriptions poured in upon him from all quarters; but, unaccustomed to the use of money, and naturally enthusiastic, imaginative, and extravagant, he soon became involved in great pecuniary difficulties, writs were out against him, and his creditors were clamorous. Yet Divine Providence raised up friends to assist him in his extremity, and had he been blessed with prudence to adhere to their counsel, would have saved himself and those interested in his welfare a vast amount of labor and sorrow.

Among those who succored him, the principal was Joseph Fox, a surgeon and dentist of Lombard Street, a man abounding in the best feelings of the human heart, and at the same time possessing undaunted courage and perseverance in every good work. Another was William Corston, a straw-hat manufacturer on Ludgate Hill, who had been his friend in the still earlier periods of his work. Fox, it is believed was an Independent, Corston a Moravian, but both one in Christ Jesus in spirit and effort.

The first interview Mr. Fox had with Lancaster was at Corston's house, on Ludgate Hill, which is beautifully described by Corston:—

"After dinner, our first subject was the debt. 'Well, Joseph,' said Mr. Fox, 'what do you owe now? Do you owe a thousand pounds?' He only replied, 'Yes.' After a little time, he asked, 'Do you owe *two* thousand pounds?' A significant pause ensued. Joseph

again replied, 'Yes.' The third time he inquired, with increased earnestness, affectionately tapping him on the shoulder, 'Do you owe *three* thousand pounds?' Joseph burst into tears. 'You must ask William Corston,' said he. 'He knows better what I owe than I do myself.' Mr. Fox then, rising from his seat, and addressing me, solemnly said, 'Sir, I am come to London to see the devil in his worst shape; tell me what he owes.' 'Why, Sir,' I replied, 'it is nearer *four* thousand than three.' He returned to his chair, and seemed for some time to be absorbed in prayer; not a word passed from either of us. Mr. Fox at length rose, and, addressing me, said, 'Sir, I can do it with your assistance.' I replied, 'I know, Sir, that God has sent you to help us; and all that I can do is at your command.' He rejoined, 'I can only at present lay my hand upon two thousand pounds. Will you accept all the bills I draw upon you? and every one shall have twenty shillings in the pound, and interest if they require it.' I replied, 'I will.' We then all instantly rose, and embraced each other like children, shedding tears of affection and joy. 'The cause is saved!' exclaimed Mr. Fox. I replied, 'Yes: and a threefold cord is not easily broken.' Thus, through the gracious and almighty hand of Him, who prospers His own cause, and makes it to triumph over all its enemies and obstacles—thus was the foundation laid for the maintenance of an institution, which was destined to confer the blessing of *Christian* education upon millions and millions of mankind.

"We immediately, and with renewed energy, proceeded *with the* work. Two days after, the bills,

forty-four in number, were drawn, accepted, and given to the creditors; and, with gratitude to the Divine goodness, it may be added, that they were all honored as they became due.

"Soon after this we were joined by several valuable friends; and on March 1, 1808, a committee was formed, consisting of the following persons:—

"THOMAS STURGE,	WILLIAM ALLEN,
WILLIAM CORSTON,	JOHN JACKSON,
JOSEPH FOX,	JOSEPH FOSTER."

Thus, with a liberality rarely equalled, Fox sold out two thousand pounds from the funds, and made himself responsible for four thousand pounds more, in the faith that, when the merits of the system were known, means would be provided for liquidating the debt, and Corston had the courage to accept bills, drawn upon him by Joseph Fox for between three and four thousand pounds, at six, twelve, and eighteen months' date, in favor of all the creditors. God honored this work of faith, for loans were obtained, and subscriptions raised, so that every bill was punctually honored.

Beside the immense efforts required to raise funds for the liquidation of the heavy debt with which Lancaster's concerns were encumbered, Mr. Allen undertook to prepare a regular set of books, and to enter the accounts, which, from their complicated nature, was no easy task. In writing to Joseph Foster, he remarks:—

"I have been laboring as hard as ever I did in my *own concerns in* unravelling matters, and I have the

satisfaction to inform thee that our waste-book, journal, and ledger, are all posted up as far as the materials permitted. I have raised between fifty and sixty heads in the ledger, which, I believe, will include all our present subjects." For many years, he recorded all the minutes of the committee with his own hand; and he observes,—"This engagement has taken great hold of me, for I have distinctly seen the importance of its bearings."

In the course of their investigations they found a considerable debt owing to a baker for bread; and when some of the examiners expressed their surprise at his having given so large a credit, he replied,—"The good which Mr. Lancaster has done to the poor of this neighborhood is such, that as long as I have a loaf left I will give the half of it to enable him to continue such beneficial exertions."

Notwithstanding the disinterested kindness of these noble-minded men, Joseph Lancaster evinced no small apprehension respecting the interference of the committee, which Mr. Allen, in the spirit of a Christian, thus attempted to subdue:—

"Be assured, my dear friend, that neither myself nor any of the committee wish to interfere further than appears absolutely necessary for the attainment of the object thou art so laudably pursuing. We desire, as much as the nature of the concern will admit, to labor with and for thee, in private. We entered into it merely from a sense of its importance, and to assist a meritorious individual, and not from any little feeling of vanity, in being known to patronize a *work of general utility*. I believe thou wilt always

find us superior to feelings of this kind—and, indeed, if we had possessed them, they would not have been a sufficient inducement to undertake such a load as this is.

"As the money will be advanced in confidence in the care of the committee, we feel strongly bound to keep regular accounts; but we must depend upon thee for the items, as without them everything will be in utter confusion, and we shall be quite discouraged. I am sure thou wilt see and feel the importance of it as the work advances, and also be quite convinced that our wish for the minute details of expenditure does not arise from the slightest suspicion of thy honor and integrity, but solely from our experience in matters of business, and knowledge of the world, convincing us of the vast importance of clear and correct accounts."

Three years after the formation of this committee, Lancaster, in a report which he published, acknowledged the disinterested kindness and labors of his friends. Happy had it been for him had he continued in the same grateful temper:—

"Into the hands of a few friends, now constituted my trustees, I have committed my financial concerns for the last three years; and during that time they have conducted all my affairs with the greatest good to the poor, by enabling me to spread the knowledge and practice of the plan in the country. By superintending my financial concerns, public and private, in my absence, with liberal sacrifices of time and attention, as well as advances of money, everything is now *happily brought* to that state of maturity, which will

lead to the hope of public support to a system, which has already spread in part over the land, and may yet make a more extensive progress. And, however inadequate I may be to express my gratitude for the generous and disinterested assistance I have received from them in the maintaining and prosecuting the arduous work in which I have been engaged, I trust that a generous and enlightened British public will grant them that co-operative assistance which the benefits of a national education, and their disinterested philanthropy, so richly merit."

On the formation of a school society, which immediately succeeded these arrangements, Mr. Allen became treasurer. For several years his advances were frequently very heavy, and were made under circumstances which necessarily involved risk of loss; but his devotion to the object, his anxious desire for the improvement of the laboring classes of society, and his unshaken belief that the divine blessing rested on the work, enabled him cheerfully to sustain a burden which would otherwise have been insupportable. In his arduous labors, the hearty co-operation of his dear and valued friend Joseph Foster, of Bromley, upon whom, for a long series of years, a large share of the weight of this institution devolved, was a great encouragement to him, and strong were the ties of friendship which ever after united these truly benevolent and excellent men.

During these engrossing labors he sustained with his usual energy his scientific pursuits. He opened a correspondence with the eminent geologist De Luc, *on the connection between* galvanism and electricity,

and conducted experiments with unsparing industry. The following are specimens:—

"*Eighth Month 21st.*—After breakfast, Children, Davy, Pepys, and I, began our experiments on Children's great battery. Fused a foot and a half of platina wire, one-thirtieth of an inch in diameter, red hot, and ignited three feet of thinner wire. The plates were two feet by four, and twenty pairs. Charcoal burnt with a bright light like the sun, iron wire was not melted, except short lengths: this Children very properly attributed to the oxide instantaneously formed, and which is a non-conductor; it had a greater effect upon thicker wire, no effect upon diamonds, potash, or the gold leaf electrometer, but a couronne des tasses of two hundred half-pint earthenware jugs, with copper and zinc plates about two inches square, connected with lead, decomposed potash, gave strong shocks, and proved that the large plates give *quantity*, and produce great effect in igniting; the small plates give *intensity*, and are most powerful in decomposition. The base of potash evidently blackened diamonds when heated within a plate glass tube. Davy observed that the presence of a very minute proportion of an element in a compound was sufficient to give that compound a totally different appearance; that metals, and all combustible bodies, had a positive energy, and oxygen a negative energy."

"*Third Month 3d.*—Experiment with Pepys took up nearly the whole day. A very important and interesting one with a guinea pig, which breathed for an hour in a mixture of hydrogen and oxygen gases. The only effect it appeared to produce, was to make

him sleepy towards the end of the experiment, but he did not seem to suffer in the least. Our apparatus was so contrived, that we could have relieved him whenever he appeared uneasy."

"*Eighth Month 12th.*—To Newington by two-o'clock coach. In the afternoon raised the electrical kite,—wind south, weather showery. When the kite was in a clear sky, it gave positive electricity, varying from fifteen to thirty degrees; but a cloud arose, and as it approached the kite, signs of electricity were reduced to 0. It became negative under the cloud, then more strongly negative as rain began to fall, and kept increasing till I was almost alarmed, the sparks being very dense, zigzag, and about two inches long; and this, notwithstanding the insulation was spotted with rain."

During the year 1808, he made further efforts to bring more effectually before the minds of the public, and of men in power, the subject of capital punishment, and thus describes the auspicious commencement:—

"*Seventh Month 1st.*—Basil Montague, Thomas Furley and B. M. Foster, R. Phillips, F. Smith, J. G. Bevan, and Luke Howard, dined with me to converse on the subject of our little society—we have now taken a regular form. Its title is, 'A society for diffusing information on the subject of punishment by death.' For the next six months they are to dine at Plough-court on the first Second-day in the month, in order that we may be in time for the publications. B. Montague is to open a communication with Sir

Samuel Romilly, and it appears as if we should go on with spirit."

He did so, and found "Sir Samuel delighted with the idea of having coadjutors in this great cause."

During a meeting of this society at Mr. Allen's house, one of the party maintained that "departure from truth was not only warrantable, but our duty, in certain cases." The good host could not suffer such lax morality to rule his friend's actions, and therefore sent him, in a letter, the following delicate and admirable admonition:—

"I am willing to believe, that the difference of opinion between us, upon the subject of truth, consists more in words than in anything else.

"The question is, not whether truth is lovely and of divine origin—not whether our lives should be regulated by it—not whether it be calculated to secure the happiness of mankind. On these points I conceive there can be no question between us; but ask me, whether it be allowable to depart from truth, to answer particular purposes, and I shall answer, no. He, who has declared Himself the God of Truth, and that deceit and falsehood are His aversion, can never, in my opinion, have rendered the latter necessary in the intercourse of His creatures. His system, as revealed in the sacred writings, is complete without it, and as well might we attempt to reconcile light and darkness, as truth and its opposite. We find in the Bible, that one of the recommendations of the Lord's people was, they are 'children who will not lie,' and then follows, 'so He was their Saviour.' I am always *alarmed when* I see the symptoms of that false philo-

sophy, (unhappily too much acted upon at the present time) whose avowed maxim is, that 'the end justifies the means:' think what would become of society, if it were universally adopted, and it certainly is so, in a degree, wherever we set up our limited conceptions of what may be useful, as a sufficient warrant to depart from that line of rectitude pointed out by Infinite Wisdom, for the government of His creatures. In this case there would be no standard of right, and every man would be at liberty to adopt his own. Let us, dear ——, earnestly endeavor to render all our actions acceptable to the Divine Being, and, depend upon it, we shall not go far wrong. We cannot plead ignorance of His will, since, in addition to the sacred writings, He has promised to assist with His Holy Spirit those who humbly apply to Him for aid. With the assistance, then, of Infinite Wisdom, and the protection of Infinite Power, what ought we to fear?"

Acting decidedly for God and truth towards discerning minds, will produce more respect than enmity, and so it did in this case. The faithful remonstrance was the means of cementing, rather than dissolving their friendship, as a brief extract from a letter written by the individual reproved, a short time afterwards, will show:—

"I shall ever think of you with the dearest affection. Whether our society continue or separate, I trust that, through life, you will think of me, with some of the affection which I feel for you."

CHAPTER V.

LABORS IN VARIOUS INSTITUTIONS—PUBLICATION OF "THE PHILANTHROPIST."

HE whose joy had been so great at the passing of the Slavetrade Abolition Bill, would watch with a jealous eye any infringement of its wholesome clauses. It was scarcely to be expected that persons, who for many years had engaged in the horrid traffic, and accumulated wealth by its means, would easily relinquish their unjust gains without making some clandestine efforts. An atrocious attempt to evade its penalties was made even in the port of London, which happily reached the ears of Mr. Allen and his friends.

A vessel called the *Commercio de Rio*, three hundred and sixty tons burden, was fitted out by a Portuguese house in London, to engage in this abominable traffic; its proceedings were narrowly watched for some time, and when the proofs became sufficiently strong an information was laid, and the vessel seized in consequence: on board were found ninety-three pairs of handcuffs, one hundred and ninety-seven iron shackles for the feet, several hundred-weights of iron chain, and fifty-five dozen of padlocks, together with mess-kits, and a large store of those provisions which are usually destined for the miserable inhabitants of these horrid *dungeons; the* main-deck gratings were concealed by

a slight covering, which to the eye appeared like a common deck, but so contrived as to be easily removed when the vessel got to sea; she was in other respects fitted up as a slave-ship, and capable of carrying from six to eight hundred slaves. Great precautions were taken, and much intrigue employed, to prevent suspicion and impose upon government. A person high in office, as a Portuguese agent, exerted his influence with the British Cabinet, to palliate this nefarious business, but the vigilance of the friends of humanity, and the laws of our country, detected and punished the attempt. The vessel was valued at twenty thousand pounds; both that and her cargo were condemned in the Court of Exchequer, and subsequently sold.

Six months afterwards Mr. Allen observes, that "the *Commercio de Rio* being finally condemned, it is thought right that the owners should be prosecuted for the penalties; and I think it is a very proper measure, for it will not only operate as a peaceful check, but may bring to light some of the hidden things of darkness by the investigations which must take place on a trial."

The African Institution engaged a large portion of his time, and became an object of great interest to individuals, whose names are familiar to us as household words, and whose efforts in the cause of freedom have earned them a just fame. The following extract will show how a committee, consisting chiefly of nobles and members of Parliament, wrought on behalf of the slave:—

"African Institution at one. The Duke of Gloucester, *as usual, at his* post, and manifesting a lively

interest in the important subjects under discussion. The old veterans in the cause, Granville Sharpe, Wilberforce, William Smith, and others, were present; indeed, the majority of the company were members either of one or the other House of Parliament. Wilberforce brought forward some very important resolutions respecting the Island of Trinidad, which produced some very judicious observations from Granville Sharpe and Brougham, who has been brought into Parliament. We were informed that at the taking of Guadaloupe about three hundred black soldiers in the French service were made prisoners, that they were afterwards distributed on board the ships of the squadron, and sold as prize goods at Martinique, for the benefit of the army and navy. The Duke of Gloucester manifested much displeasure at this proceeding, and if ministers do not attend to it promptly, William Smith and Brougham are determined to move an inquiry in the House of Commons; for the French, in their capitulation, had expressly stipulated that the black people in their service should be considered free men, and be no more reduced to a state of bondage."

During the year 1810, Paul Cuffee, a man of color, was brought under the notice of the African Institution by Mr. Allen. His arrival in England he regarded as a circumstance of great importance to Africa, as likely to introduce a more extensive system of commerce in that neglected and debased territory. His interesting history is thus narrated:—

"The father of Paul Cuffee was a native of Africa, *whence he was* taken as a slave to Massachusetts.

Like many of his countrymen he possessed a mind superior to his condition, and although diligent in the business of his master, by great industry and economy he was enabled to purchase his liberty.

"Paul's father died when he was about fourteen, leaving a considerable property in land, but which, being at that time unproductive, afforded little provision for his mother and her family of ten children.

"His enterprising mind was soon directed to commerce, as he conceived that it furnished more ample rewards to industry than agriculture. He therefore, at the age of sixteen, entered as a common hand on board a vessel destined for the Bay of Mexico. After continuing four years in a subordinate capacity, he commenced business on his own account. He experienced many hardships, and was more than once taken by pirates and pillaged of everything, but he seemed to possess that active courage which is the offspring of a mind satisfied of the practicability of its plans, and conscious of the power to accomplish its purpose. His labors were ultimately crowned with success, and in 1795, he was master of a schooner of sixty-nine tons burden. On his arrival at one of the American ports, the people were filled with astonishment and alarm; a vessel, owned and commanded by a black man, and manned with a crew of the same complexion, was unprecedented; suspicions were raised, and several persons associated for the purpose of preventing him from registering his vessel, or remaining among them; on examination, however, his papers proved to be correct, and therefore the custom-house officers *could not legally* oppose his proceeding. Paul con-

ducted himself with candor, modesty and firmness; his crew also behaved not only inoffensively, but with conciliating propriety. In a few days the inimical association vanished, and the inhabitants treated him and his crew with respect and even kindness.

"Gradually his property increased, and by his integrity and consistency of conduct, he gained the esteem and regard of his fellow-citizens. He had a share in two vessels, one a brig called the *Traveller*, of 162 tons burden, commanded by his nephew, Thomas Wainer, and the ship *Alpha*, of 268 tons burden, of which he was the commander; the rest of the crew consisted of seven men of color.

"He had made application to be united with the religious Society of Friends, and was admitted into membership with that body. For several years he had turned his attention to the colony of Sierra Leone, being induced to believe, by his communications from Europe, as well as from other sources, that endeavors to contribute to its welfare, and to promote the best interests of his fellow-men in that portion of the globe, might not be ineffectual."

The Monthly Meeting to which he belonged, and the African Institution, approved of his benevolent designs, and encouraged him to procure a cargo at Sierra Leone, and proceed with the *Traveller* to this country. For this purpose it was necessary for him to be furnished with a license for the importation of African produce, as, according to former navigation laws, no articles could be brought to this country, in an American vessel, either direct from the place of its *growth, or from* any other country without express

permission. Mr. Allen obtained the interest of Wilberforce, who procured an order in council, which brought him to England in 1811.

In a letter to the excellent Mr. Clarkson, Mr. Allen relates, that on the vessel entering the dock at Liverpool, "a press-gang came on board, and examined the crew, most of whom had protections, two were bound to him by indenture, and one of these, Aaron Richards, a shipwright of Sierra Leone, whom Paul took solely for the purpose of teaching him navigation, with a view to benefit the colony, was taken away. Thou mayst be sure that on receiving this information, I made the best of my way to Macaulay."

Macaulay had received a letter from some person in office in Sierra Leone, cautioning him to be on his guard against any "representations that Paul Cuffee might make, as no credit whatever was to be attached to anything he might say." Mr. Allen was just the man to investigate such a report—he entertained the despised son of Ham in his house—sent a memorial to the Board of Trade vindicating his character—"got off the impressed man, Aaron Richards," and had an explanation with Macaulay. He tells Richard Reynolds of Bristol: "Clarkson and I are both of the mind that the present opportunity for promoting the civilization of Africa, through the means of Paul Cuffee, should not be lost; he seems like a man made on purpose for the business; he has great experience as well as integrity." On he went till he obtained a special meeting of the Board of Directors of the African Institution, before whom he introduced Paul Cuffee. *Let him describe it:*—

"*Eighth Month 27th.*—I was called upon to state the business, which I endeavored to do as briefly as possible. Paul was then called in, and introduced to the Duke of Gloucester, who asked him several questions, as did others also; he returned satisfactory answers, and his simplicity and strong natural good sense made a great impression upon all parties. The Duke appeared much gratified, and after Paul Cuffee had withdrawn, a vote of thanks was passed to him, and a committee appointed to see what use might be made of him. Macaulay had Paul to dine with him on Second-day, and gave him a letter to Governor Maxwell, of Sierra Leone, and also to Judge Smith, which I hope will soften the latter. Captain Clarke, from New Bedford, dined with me on the Fifth-day; he has known him from a boy, and states that a person of greater integrity and honor in business, he never met with. I did not give the smallest hint which might call forth this declaration."

"The next day after a religious service, in which Paul engaged, I was," says Mr. Allen, "very busy in getting seeds and various articles together for him, and presented him with a telescope. We had an affecting parting, as it is not very probable we shall see him any more. He has left a wife and eight children, and a profitable business in which he was engaged, to forward the views of the African Institution, and this at the risk of his person and property."

After Paul's departure, Mr. Allen opened a correspondence with John Kezell, a native of Sierra Leone, to whom he sent presents of different articles likely to

be useful in the colony, including seeds, tools, books, etc. He remarks:—

"Dr. Roxburgh, of Calcutta, has forwarded some more seeds to Sierra Leone, and among them a species of aloe-tree, the wood of which, Lord Valencia says, frequently sells for its weight in silver, being highly valued as a perfume. This explains some passages in scripture, as 'trees of lign aloes,'—'aloes with all the chief spices,' etc."

He was soon cheered with letters from Africa, and in a note accompanying them to the Duke of Gloucester, he states:—

"The results have justified my most sanguine expectations; I see now that the colonists of Sierra Leone want only a stimulus to their industry, that they are looking to us for it, and that we can afford it without the slightest inconvenience to ourselves."

Specimens were also sent him of African cord, a substitute for hemp, which proved very strong, and samples of indigo, which were found about half as good as that sold by the East India Company at 4*s.* 8*d.* per lb., and quite as good as that which was first brought over to England by the Company.

Sierra Leone is now a flourishing colony; but who can tell what the efforts of such men as Mr. Allen and his compeers have contributed to its elevation?

Those who have ever attempted to conduct a periodical know the extreme difficulties with which editors whose minds and time are exclusively confined to that object, are often encompassed; but for a man of Mr. Allen's occupation to embark in such an enterprise, *seemed as daring* as it was almost certain

of failure. Yet his ever-active mind had been for some time occupied in preparing a little periodical, to be entitled "The Philanthropist." In this work, he obtained the assistance of several of his friends. In his prospectus, he states:

"The sole object of the present work is to stimulate to virtue and active benevolence, by pointing out to those who have the disposition and the power the means of gratifying the best feelings of the heart, and to show that all, even the poorest, may render material assistance in ameliorating the condition of man.

"The unity of design which the contemplative mind will perceive in the effects of Almighty power, guided by infinite wisdom in the production of good, makes it evident that a human being, in fulfilling the purposes of his creation, and promoting his own happiness, must of necessity promote that of his fellow-creatures; for he then acts harmoniously with the divine intention, and it will be found that, as we approach more nearly to the standard of perfection, we shall be more fully imbued with love to our species, and even become anxious to promote the welfare of all within the sphere of our influence.

"They, on the other hand, who are out of this divine harmony, are not only miserable in themselves, but the cause of misery to others; and to this circumstance may in great measure be attributed the evils which desolate the world,—such being, in the energetic language of the apostle, 'hateful and hating one another."

In a letter from Henry, now Lord Brougham, written *in allusion* to "The Philanthropist," he says—"I

should before this time have answered your kind letter, and thanked you for the sheets of the new work. I need not say how greatly I approve of it. Nothing has been planned for a very long time which has given me more real pleasure, and I hope I shall hereafter be able to show my zeal and anxious wishes for its success more substantially than by any expression of good-will; but when I explain to you how I am circumstanced at present, I am confident you will see how impossible it is to me to contribute anything to the first number."

This excellent publication continued its acceptable career, feeding multitudes with wholesome truths, under the fostering hand of its unpaid editor, with all his numerous engagements, for a period of twenty years. As a specimen, the following excellent article from Mr. Allen's pen, on the vice of detraction, may show the useful tendencies of "The Philanthropist:"—

"Detraction is the natural infirmity of little minds, whose envy is excited by the contemplation of talents superior to their own, or of virtues which they will not take the pains to imitate; but those who feel mortified by a consciousness of inferiority of talent, should reflect, that none can aspire to a greater honor than the approbation of Him who dispenses his gifts in such proportion as He sees meet, and requires nothing but a due application of what He has bestowed, whether it be more or less. Minds devoid of true courage are also prone to detraction, and even persons not destitute of benevolent feelings are apt to fall into this vice through inadvertence.

"The *affections and sym*pathies of our nature, and

the consciousness of the need of mutual support, are the bonds which connect mankind in society. The individuals of which it is composed are necessarily dependent on each other, and that not merely in a pecuniary point of view, but as regards those comforts and refined pleasures which alone render society desirable. It becomes our interest, then, as it assuredly is our duty, to study and promote the happiness of those with whom we are connected, and that not only upon great occasions, which seldom occur, but particularly in those daily and minute incidents which chiefly mark the course of our lives. A gloomy look and sullen silence, where there are no obvious reasons for it, strike a damp through the cheerful circle, and the individual has only the melancholy satisfaction of having made others uncomfortable as well as himself. Much, indeed, depends upon the manner in which we conduct ourselves, even in actions otherwise indifferent, and the same words pronounced in different tones produce opposite effects. A rigid and austere carriage is a great drawback from those whose virtue commands our esteem. Esteem and love, however, are different things, and the latter is only secured by unaffected gentleness of manners, and a constant attempt to direct all our words and actions to promote the comfort and happiness of others. This is true politeness, and nothing more than Christianity requires. We are commanded to love our neighbors as ourselves; and if we do this sincerely, we shall be very careful of throwing out any insinuations which may tend to their prejudice. *Perhaps nothing* is more destructive to the peace, and

even the comfortable existence of society, than detraction. Hence, in the sacred writings, 'whisperers and backbiters' are classed among the 'workers of iniquity,' and as their mischief is so insidious, they should be as carefully avoided as persons more openly wicked. 'Thou shalt not curse the deaf,' was a law promulgated from the highest authority; and this law, so far from being abrogated, is strengthened and extended by the Christian dispensation. The spirit of this injunction prohibits any attack upon a person not in a situation to defend himself, as is the case with those who are absent. 'As ye would, therefore, that men should do unto you, do ye also to them.'"

None of these additional services abridged his ordinary labors. The article on detraction was written at Hastings, during a season of suffering from "uneasiness about the heart," brought on by incessant toil. A note penned by him there states the select duties to which he intended, in future, to restrict himself, and all will agree with him in the conclusion, that they are "enough for one man."

"If favored to return home, I must allot time for particular purposes, and take double care not to overload myself with engagements, as a constant round of occupation is injurious to mind and body. The following great objects are enough for one man, and I must resist all attempts to engage me in more, viz.: the Overseership of Gracechurch-street Monthly Meeting; Lancaster's concern; Spitalfields Local Association for the Poor; Spitalfields School; Philanthropist; Lectures; General Association for the Poor; Bible Society."

Good man! when a temptation presented itself to serve God's cause, or the poor, away went all his noble resolutions—the tide of benevolence broke down all the barriers of prudence. A few extracts, taken almost at random, before and after the restrictions he imposed on himself, will show they were not as the laws of the Medes and Persians. Here are four days' work:—

"*Third Month 5th.*—To Devonshire House to meet committee on subscription for British prisoners in France.

"*6th.*—Three o'clock, Borough-road, to meet the Duke of Gloucester, etc.; W. Bootle, Sir John Sebright, and W. Wilberforce were there; they seemed much gratified.

"*7th.*—Capital punishment committee, at four; full attendance; B. Foster resigned the office of secretary, which I took up.

"*8th.*—Thatched House Tavern, about two. Lancaster's committee; Duke of Bedford present; good attendance."

On the 22d of the same month we find him writing a paragraph for the "Times" newspaper, in answer to an attack upon Spitalfields School.

Sir John Sinclair urged him to give some lectures at the Board of Agriculture, which he declined; but in the next month they elected him an honorary member of the Board, and he informs us,—"I must now write a small pamphlet, in a popular style, on the best form of wheel carriages and roads. It had, perhaps, better be first given in lectures at the Board."

In a few months we find the following lamentations:—

"My spirits much depressed on several accounts—as humbling views of myself, and feelings of great inward poverty—school concern—my treatise for the Board of Agriculture—impending lectures—business, etc., but I must *brush up*, and hope for the best. I have certainly been helped hitherto, and trust that He who knows my most secret intentions, will mercifully continue His assistance." Some time afterwards he tells us:—"I went to the Board of Agriculture, where I gave my first lecture on wheel carriages—about twenty of the nobility were present." Again:—"Board of Agirculture; lecture on roads, No. 2; well satisfied."

His friend Davy could not part with his services at the Royal Institution, and Mr. Allen's heart could scarcely refuse the following delicate application:—

"My Dear Allen,

"As you are a professor of Natural Philosophy at the Institution, your name, of course, must appear in the list of lecturers. I hope you will contrive to give some lectures. Mr. Pond will take a considerable part of optics and mechanics. Perhaps you will give a few, six for instance, on Pneumatics and Hydraulics. But you must be governed by your own convenience; your time is too precious to be employed in any way that is not pleasant to you, and that does not coincide with your own views of utility. I hoped to have met you at Dr. Babington's, on Saturday, but was disappointed. *I trust you are* quite well, and that you do

not injure your health by your unceasing exertion to promote all good things.

"I am, my dear Allen, most sincerely yours,

"H. DAVY."

The Hospital also clave to him, and would not dispense with his acceptable and useful addresses. Hence we read: "Began my lectures this week at the Hospital. I appear to feel much less when I get into them, than in the anticipation."

The continuance of war gave him a large amount of labor for the poor. Bread was one shilling and sixpence a loaf, and many were out of employ, both in the manufacturing districts and in the metropolis. Besides the Soup Society in Spitalfields, the committee of which consisted of forty persons, who met at his house, a society was formed in London, to aid local associations in various parts of the country in relieving their poor. At a public meeting for this object, held at Freemason's Tavern, at which the Dukes of York, Kent, and Cambridge were present, with many of the nobility and influential members of the senate, a subscription was entered into and a committee formed, of which Mr. Allen, of course, must be one, and it appears his office was no sinecure. He tells us:

"I have been lately much engaged in the affairs of the Society for the relief of the Laboring and Manufacturing Poor. All the letters from different parts of the country are put into my hands, in order to digest the information, which is afterwards fairly entered, under the different heads, in a book kept for *that purpose*. The whole forms a most valuable body

of information relative to the state of the poor." Its usefulness he thus describes:

"Our Spitalfields association is relieving much misery, though comparatively a small part of what actually exists. In the course of a few weeks, we sold above twenty-one thousand pounds weight of salt cod, at twopence per pound; and are selling from nine hundred to one thousand red herrings every day, at from two to three for a penny. The distress in Spitalfields is greatly increased by the rise on potatoes; government have been sending off many thousand tons to Spain and Portugal, as well as large quantities of corn and flour. The consequences to the poor this winter will, I fear, be dreadful. I am informed that three times more corn than usual has been already threshed out since the harvest, and yet markets continue to rise."

When obliged to retire to the Isle of Wight for a little recreation after his exertions in the course of the year, his repose yielded improvement in a science which few would adopt for hours of recreation.

"Though absent from business, I have been pretty busily employed in taking angles and calculating them, which has considerably improved me in trigonometry."

The singular mixture in the following entry, will show with what facility his mind turned from one object to another, and how assiduously every moment was improved:

"To town by eight o'clock coach—learning Greek cards—correcting proof of 'Philanthropist'—called with Lancaster's *books*, on Joseph Fox, in Argyle-

street, and thence to S. R., James's-place; had a most satisfactory interview with him, and settled affairs between him and Lancaster. Dined with Joseph Fox, after an unsuccessful attempt to meet with Wilberforce and Brougham—home to Plough-court, and then to Stewart-street, to take tea with my dear mother."

The strong affection of his mother towards him was met on his part by true filial piety. She frequently conveyed to him in writing, the religious concern she felt on his behalf; her letters were carefully preserved, and in many seasons of affliction and discouragement, he was consoled by her sympathy and strengthened by her counsel. Paramount indeed must have been that engagement which would keep him from regularly visiting his beloved mother, who knew how to appreciate his attentions, and repaid them by such heavenly communications as the following:

"Thy kind sympathizing attention is extremely grateful to me, and it is the prayer of my spirit that the Lord may reward thee with the descendings of His love and life-giving presence. My drooping mind was refreshed last evening, in feeling thy mind drawn, in silence, towards that divine inspeaking Word which endureth for ever. Mayst thou often, even in the midst of thy occupations, turn to Him for counsel; then wilt thou know all thy steps to be ordered of the Lord, and in righteousness shalt thou be established.

"I have frequently admired at the permissions of Providence concerning thee, even in thy going from thy father's house. It was *a bitter cup with me to part with thee*, yet the distance being so short, I gave thee *up, preferring* thy apprehended good, and through the

right dedication of thy talents, the good of others, to my own gratification. But when I saw the trials, the heart-rending sorrow thou hadst to pass through, I was ready to call in question all that I had believed right; the cloud was at first too thick to be seen through by mortal eyes; but by endeavoring to hold fast my confidence, my mind was strengthened in the hope that thou wouldst be preserved through all, and that by these means thou wouldst be fitted to fill with humility the station allotted thee in the succeeding stages of thy life, and surely I have cause to say, 'Good is the word of the Lord.'"

To the elevated spirit of this holy woman all his honors, and talents, and success, appeared comparatively insignificant, while he neglected to devote himself to the ministry of the Word. That he might be wise to win souls was the highest ambition of her sanctified mind. A short time after the former letter, she sent him the following on the same subject:

"MY DEARLY BELOVED CHILD,

"Thou wast yesterday morning brought near to my spirit with much sweetness; my mind was given to see what was the mind of Truth concerning thee, and in the prospect, earnest desires were raised for thy preservation, and that thy talents might be dedicated without reserve, to the Great Giver; then would He refine and qualify thee to promote His cause on earth, and make of thee a pillar in His house, to go no more out. He would likewise enable thee to show unto others where the pearl of greatest value is to be found; thou *wouldst not only* be set as a watchman on the

walls of Zion, but thou wouldst also be made instrumental to turn the attention of the children of men to that divine gift of grace, which if believed in and obeyed, would make *real* Christians, putting an end to pride, avarice, and contention, and the attendant of these,—bloodshed; and making way for the fulfilment of the angelic anthem, which ushered in the birth of the Saviour of mankind.—'Peace on earth and good will towards men.' Oh, how I long that the great design of our blessed Redeemer's example, sufferings, and death, were more fully accomplished! and that thou and others, who have seen in a degree, the beauty that there is in the Truth, or in other words, in real vital Christianity, may never turn aside from its brightness. 'The path of the just is as a shining light, that shineth more and more unto the perfect day;' and into this path, I believe beyond a doubt, thou art called."

No doubt these exhortations were helps from the Great Master to keep his piety alive amidst so many engagements likely to diminish its flame. The house of God, too, being his loved abode, furnished him with continued supplies on his pilgrimage. How characteristic are the following entries:—

"Meeting—to comfort. As I had my lecture to compose, I deliberated with myself whether I might not omit meeting; but I was not easy to do it, and was glad I went."

"My prayer has been of late, that if the Great Master deem me at all worthy to assist His poor church,

He would be pleased to qualify me for it, and keep me humble before Him."

The Society felt the value of his services; and when any special office required an intelligent mind to fill it, he was generally elected.

"Monthly Meeting. I was appointed to the station of overseer. Though conscious of my unfitness for it, I was afraid to refuse, lest I should shrink from a duty, and thereby bring greater spiritual poverty upon myself. My prayer is to be preserved from doing any harm, if I can do no good. O for a grain of true faith!"

The next year he tells us that he and his wife were chosen to the office of elders. The man who could act according to the great principles he laid down in the following exhibition of his ardent piety, would be a rich blessing in any office in which the church could place him.

"Still panting, at times, for closer communion with my great Creator and Preserver, with strong desires that He would enlighten my mind, and enable me to promote His work in the heart of others. Without His favor and countenance, all earthly enjoyments are vanity, and science foolishness."

"I must learn to bear with and still love my brethren, even when I think they are acting upon mistaken principles. O, how must that Great Being, who is truth itself, pity and bear with even those who are supposed to think and act most correctly! Let all flesh be humbled before Him."

But of all the concerns to which he was called, he assures *us the Lancasterian* lay the heaviest on his

mind. It occupied much of his time and demanded considerable advances of money. The excellent Richard Reynolds of Bristol assisted him with donations for every benevolent object, specially for schools for the poor, but at his own request they were anonymous. In a letter to him Mr. Allen describes the state of things which called for so much care and prudence:

"We have at present nearly forty lads boarded and clothed at the Borough-road, and training for schoolmasters. Among them we have two African youths, sent from Sierra Leone by the *Crocodile* frigate, which sailed at the same time as the *Traveller*. They came in consequence of the offer made by our school committee to the African Institution. We have also a promising young man, a Dane, training on Lancaster's plan, designed for a schoolmaster at Copenhagen. He was a prisoner of war, but handsomely given up by our government for this particular purpose. One of Lancaster's missionaries is gone to Ireland, and he is to follow in a few weeks, under the patronage of those connected with government. Another of his best young men is engaged by the Americans to open a model school upon the plan at George Town, near Washington. The applications from the country are numerous. Our school-room in Spitalfields is to be completed in a fortnight, and we are promoting a school for several hundreds in Westminster. Indeed, the work goes on in all directions exactly as we could wish, or more properly far beyond what we could have *expected*. Nothing discourages us but the unavoidably *heavy expense* which we are obliged to encounter.

The average of our expenditure is sixty pounds per week; our income from subscriptions about twenty pounds; occasional donations, say nearly equal; but if we could make the annual subscriptions three thousand pounds, we should be quite at ease, and able gradually to pay off the advances."

No wonder he inserts in his diary—"Sometimes I am uneasy at the pecuniary advances I have made in the school concern; but at others I am comforted in believing it is the Lord's work. May He bless it in our hands!"

His chief difficulty lay with Lancaster, whose imprudences and thoughtlessness led him and the committee into many troubles. In another letter to Mr. Reynolds, he states them at length, and the judicious regulations the committee adopted, an abridgment of which is here given:—

"Lancaster took Salvador House at Tooting, without consulting any of his friends, and candidly informed us that he considered this undertaking as perfectly distinct from his public work. As he had given the best part of his life to the public, without fee or reward, he thought it was high time to consider the claims which his family had upon him for support. His plan is to take fifty boarders at forty-two pounds per annum; a private friend is to lend him eight hundred or a thousand pounds to fit out, and he thinks he has a fair prospect of making the concern not only answer his pecuniary purposes, but promote the great cause which he still has deeply at heart. Fox and I were clearly of the mind that the time was now come for *drawing a line between* Joseph Lancaster and the

great public work; for however feasible his private scheme might be, it was possible it might fail, and if this should, unhappily, be the case, it would be a great reproach to us as guardians of the subscriptions, if these should be laid hold of to pay his private debts. We found him strongly disposed to put the public work into our hands entirely, provided we would exonerate him from all claims on that account, which we agreed to do, upon certain conditions, namely:—

"The public work, hitherto carried on in the name of Joseph Lancaster, to be in future conducted solely by the committee.

"J. L. to do his utmost to promote the public work, by superintending the training of masters and mistresses, at the Borough-road, and in every other way which shall not incur expense.

"The committee will not be responsible for any expenses which they have not expressly warranted.

"The family, and every thing at the Borough-road, to be solely under the direction of the committee.

"Every thing to be ordered, and all bills made out, in the name of the Committee of the Royal British or Lancasterian System of Education.

"J. Lancaster to make over the premises at the Borough-road, and all the property there, to the trustees, as security for their advances.

"The public will have more confidence in the new arrangement, and we shall be able to do full as much good with less expense."

The following year, 1813, saw the failure of Lancaster's scheme, and he immediately applied to his old

friends for relief. Mr. Allen says:—"Lancaster has got himself into much difficulty at Tooting, as we feared he would, and now he expects us to help him. We have to carry on the great work through much tribulation."

The "School concerns" brought Mr. Allen into more immediate contact with the Duke of Kent. He thus relates his interview with him on this painful business:—

"Sent for by the Duke of Kent. Told him the whole of the circumstances respecting J. L. He behaved very kindly, said that we must not give up the cause, and promised his support to the new arrangements. He then entered upon private confidential business on his own concerns."

Another interview was appointed, and Mr. Allen went to Kensington, with Fox and Corston, to meet the Dukes of Kent and Sussex, and the Duke of Bedford. "We fully and frankly stated the nature of our difficulties with Joseph Lancaster, but I observed that it would be proper for them to hear his account of the business—that he must be made to confine himself to the points on which he thought he had reason to complain of the committee, and that we would attend to answer for ourselves. They were all quite of this mind, and the Duke of Kent remarked, that as Lancaster was a man of a violent temper, it would be right to have some indifferent person present, and he knew of no one more likely to manage him than Whitbread. In this we all agreed, and the Duke of Bedford undertook to engage him in the business. The three dukes showed themselves real men of busi-

ness and of feeling. We left with them our plan of a new constitution, and retired, comforting ourselves with the hope that things were really getting into a proper train."

The Royal Dukes prevailed on Joseph Hume to join Whitbread in the investigation of the business. This resulted in another most important meeting:—

"Fox, Whitbread, Joseph Foster, W. Corston, T. Sturge, Place and Bone from Westminster, J. Hume, J. Lancaster, and myself met at Kensington Palace. The Dukes of Kent and Sussex presided. The Duke of Kent opened the business in a masterly manner, stating, that his friend Hume having, with great labor, investigated the whole matter, had digested the subjects in regular order, in the form of a report, which he proposed should be read. This was accordingly done. It was drawn up with great candor and ability, and we had little to remark in reference to it. Lancaster behaved *very imprudently*, to say the least. In conclusion, the Duke of Kent told him in substance that they had agreed upon certain points, which they were determined to maintain,—that they would give him time to consider of them coolly, that he might still be the prominent feature in the business, but that if he persisted in the conduct he had lately pursued, they were determined to maintain the cause *without him*. The patience and condescension of the Royal Dukes, on this occasion, were very striking.

"It is well for the cause that the deed was executed, which secures the premises at the Borough-road—this, as Fox says, is our sheet anchor."

The next year at the annual meeting of the School

Society, at Freemason's Hall, Mr. Allen informs us, "the absolute separation from Lancaster was announced, and we took the title of 'The British and Foreign School Society.' Every thing went off admirably. I brought home upwards of three hundred pounds; the only damp upon our proceedings was our feeling for the poor infatuated man who first brought forward this beneficent system.—Much exhausted."

While at Cromer, Mr. Allen received the following admirable letter from the Duke of Kent, expressing his feelings both to the institution and towards Lancaster:—

"*Kensington Palace, August 15, 1813.*

"FRIEND ALLEN,

"I duly received, this morning, your esteemed favor of yesterday, and was highly gratified in finding that the exertions of myself and brother, on Friday last, at the committee, were noticed by you in so feeling and friendly a manner. I only hope that, in the end, success may attend our exertions, and harmony, with good discipline, be restored. It can scarcely be necessary for me to observe, that your conduct, and that of the trustees throughout, has impressed both of us with sentiments of admiration. With respect to the unfortunate J. L., I cannot help fearing, that vanity and distress united, have bereaved him of the power of judgment, but I trust, in a little time, we shall be able to convince him of the folly of the former, and relieve his mind of the latter; and that we shall be able to avail ourselves of his services, by remunerating them *liberally and* marking out his line, so that he

cannot possibly stray from it. I hope Fox and Hume together will be able to get on rapidly with the new code of regulations, and whenever they are ready, my brother and myself, with the Duke of Bedford and Mr. Whitbread, will be ready to meet them. Knowing, as I do, Mr. Hume's uprightness, clear-headedness, and perseverance, I am convinced you could not have a more efficient co-adjutor. With respect to my own affairs, the moment I can avail myself of your advice, with advantage, I will do myself the pleasure of addressing you again. In the meanwhile I remain, with regard and esteem, friend Allen, yours, faithfully,

"EDWARD."

CHAPTER VI.

NEW LANARK, AND INTERVIEW WITH THE EMPEROR OF RUSSIA.

THE efforts of Mr. Allen to carry out the humane and beneficent designs of the Society for the Abolition of Capital Punishment, received a new impulse by a case which he describes in a letter to Lord Sidmouth. It was as follows:

A young man, about twenty-two years of age, extremely ignorant, not being able to read or write, and exhibiting no indications of a ferocious disposition, was condemned to death. This poor wretch, it seems, crept in at the window of a house, stole property to the amount of a few shillings, and withdrew without any attempt to commit a personal injury. A petition was sent to Mr. Allen from Cardiff, where the young man was awaiting his sentence, imploring a commutation of the terrible and disproportionate punishment. He was the right man to be entrusted with such a document. "I took it," he states, "to Inglis, then went to Vansittart, to get a note of introduction to Lord Sidmouth, but Vansittart kindly went with me himself. Lord S. received me politely, but seemed bent upon hanging the man at the instance of the judge. Came home too much depressed to do anything *with comfort.*"

If, however, he was robbed of his comfort, his depressed spirit gave his pen unusual power to plead for the prisoner with heart-stirring eloquence. To Lord Sidmouth he writes:

"Shall a person, to whom, be it remembered, society has failed in its duty by suffering him to grow up in ignorance, for the crime of stealing a few shillings, and without any aggravating circumstances, be cut off in the prime of life, suffer the very same punishment which you inflict upon him who has been guilty of the most barbarous murder, and, in short, endure the greatest punishment which one human being can inflict upon another?

"Many will not prosecute when plundered of their property, lest the felon, if convicted, should lose his life; hence for want of a law inflicting *adequate* punishment, an offender escapes to commit new depredations, and derives further encouragement by calculating upon his chances. Everything seems planned to *avenge* society of its injuries, while the means for preventing their increase are almost completely overlooked. To reform the guilty, and to restore them as useful members of the community, is a glorious triumph of humanity, and marks a state rising in the scale of civilization; but to have no other resource than the punishment of death, reminds me of the miserable subterfuge of a barbarous age, barren in expedients to save, strong only to destroy.

"Excuse me for speaking out freely on this awful occasion; indeed the case demands it, and I should despise myself if, under such circumstances, I felt an *inclination to* shrink from the performance of my duty;

in endeavoring to discharge it however, I hope I have not failed in the respect due to a person in thy distinguished situation, and as I know that thy feelings must have been strongly excited on this distressing subject, I hope thou wilt be pleased to make some allowance for mine."

Two days afterwards he tells us: "Went up to Lord Sidmouth, at Whitehall; met with a very favorable reception, and had a long interview on W. Morgan's case. I find a respite of ten days is sent down, in order to give time to consult the judge. I have no doubt now that the man's life will be spared." Before the expiration of three days, he received a note from Lord Sidmouth, stating that it had been recommended to the Prince Regent to commute the sentence of W. Morgan to transportation for life.

Happily for us, the subsequent amelioration of our criminal code renders it unnecessary to print all the powerful arguments of Mr. Allen to Lord Sidmouth, in favor of the prevention of crime by education and labor. To him and his faithful coadjutors in this God-like work, society is indebted for the improvement of our laws in the treatment of criminals; and although prison discipline is a subject still encompassed with difficulties, this fact stands out in bold relief, that severity never reclaims from vice. And who that drinks into the spirit of our holy religion, must not devoutly pray that every vestige of sanguinary vengeance may speedily be blotted from our statute book, and the lowest criminals, by education and pastoral instruction be taught that Christianity is emphatically—love. *In a letter to* Sir Robert Harry Inglis, then

private secretary to Lord Sidmouth, Mr. Allen, after eulogizing his lordship for the kindness he had shown to the poor culprit, utters a desire which every unprejudiced mind still echoes:

"I wish it were in my power to convince those, who, from their situation and influence, are able to give full effect to the measure, that *it is possible* to make arrangements for the education of every poor child in the kingdom at a very trifling expense to the public, upon some *general plan* in which good men of all descriptions might cordially unite; this would do more towards diminishing crime, than all the penal statutes that could be enacted."

The suffering state of the working population in our manufacturing districts had been peculiarly brought under the notice of Mr. Allen, by his indefatigable labors in the society established in London for their relief, and, both in a moral and political point of view, it was cause of serious anxiety to many reflecting minds.

His hopes were raised of the practicability of improving their condition, by hearing of the good which had been effected through the benevolent exertions of the proprietors of the cotton mills at New Lanark, established in the first instance by the benevolent and pious David Dale, near the falls of the Clyde. The temporal and moral benefits of a population amounting to more than 2000 persons, had been greatly promoted by the admirable system pursued in them. The mills had been in operation about thirteen years, and during that period none of the workmen had *applied for* relief from public charity, nor had one of

them been called before a magistrate for any offense. Robert Owen, who married a daughter of the founder, long had the management of the works, but by a dissolution of the partnership, they were obliged to be sold by public auction. With great conflict, on account of the responsibility it involved, Mr. Allen determined to unite with Joseph Fox, John Walker, and Robert Owen, in the purchase, in order that Robert Owen might carry out Mr. Dale's noble plans for the elevation of the manufacturing poor. The parties came under an engagement to secure Mr. Allen from loss for one year, and that they would take his shares if he felt uneasy and disposed to relinquish them, on giving notice.

The year 1814, opens with a memorandum:

"Received letters from my friend Fox, with the information that the Lanark mills are ours. May the divine blessing attend the undertaking, and may we be kept humble and cautious!"

A proof of the feelings which actuated the new proprietors, was given by the care they took in framing the articles of partnership, which will not find many parallels at that period. They provided for the religious education of all the children of the laborers employed in the works; and "that nothing should be introduced tending to disparage the Christian religion, or undervalue the authority of the Holy Scriptures.

"That no books should be introduced into the library, until they had first been approved of at a general meeting of the partners. That schools should be established on the best models of the British, or other *approved system* to which the partners might

agree; but no religious instruction, or lessons on religion, should be used, except the Scriptures, according to the authorized version, or extracts therefrom without note or comment; and that the children should not be employed in the mills belonging to the partnership, until they were of such an age as not to be prejudicial to their health."

Mr. Allen applied to Lord Sidmouth for a charter for Lanark, which it does not appear, from future memoranda, was granted. In the autumn, he and his family visited Lanark. Here, it appears, for the first time he discovered "the peculiar opinions" of Owen. After long conversation with him, he came to this conclusion:

"I found the arrangements, with regard to the manufacturing part, excellent, and even beyond my expectations; but, alas! Owen, with all his cleverness and benevolence, wants the *one thing*, without which, parts, acquirements, and benevolence are unavailing."

Joseph Fox subsequently joined their party, and found that nothing but the most decided stand for religious truth could preserve it among the work-people. They therefore "sat down with Owen, to a most important discussion of several points in the articles of partnership, particularly those relating to the training of the children, and the use of the Holy Scriptures in the schools. The latter, Fox and I made a *sine qua non*, at least as far as we are concerned, and Owen at length yielded."

At the close of the year, the affair was brought to a conclusion by signing the articles of partnership, an *act which* Mr. Allen thus describes, and his own feel-

ings concerning it. The record exhibits his piety and honor in a very lovely light.

"This was indeed a memorable week; on Seventh-day, the 24th, John Walker, Joseph Fox, Joseph Foster, Michael Gibbs, and I, signed the articles of partnership in the Lanark concern, and forwarded them to R. Owen for his signature; glad should I have been could I have avoided it; but considering all the religious feelings which have attended my mind on this subject for a year past, I considered it my duty to join, and signed in the faith that I was brought into it for some purpose not seen as yet. Looking upon it on the prudential side, I cannot but see the risk of a great concern, interwoven with the state of human politics and continental arrangements; also the great stake committed very much to the prudence of one man. On the other hand, the sense of duty I felt in engaging in it; the prayers I have put up night and day that if it were wrong I might feel a timely check; that it would not be generous to desert some of the other parties, who maintained that they would have nothing to do with it, but on condition of my being one; the probability that I may be the bond of union between them; the wide field of usefulness where we have the control of three thousand people; the strength I might give in opposing any infidel plans of R. O.'s,—all these have turned the scale, and I must leave the result in the hands of Infinite Wisdom; and O, that I and mine may be under His protection!"

Various circumstances gave occasion to test the principles *on which* Mr. Allen acted, in which his

integrity and honor remarkably triumph. During the progress of an investigation into the hardships suffered by the black settlers at Sierra Leone, before the African Society, a sentiment was expressed that with respect to supplying slave-traders from the stores, it is not the business of the managers to inquire what the things are wanted for, if the people bring their money; but Mr. Allen "maintained, that admitting it was not their business to inquire, yet when a man comes and says, 'I want a supply of articles for the purpose of buying slaves,' or where we have every reason to believe that things are wanted for that purpose, they cannot be supplied without a degree of participation in the guilt. I stated my own case, in which a merchant, with whom I had done considerable business, sent me a large sea chest to refit. I suspected, from the nature of it, that it was destined for the slave-trade, and, on inquiry at the merchant's counting-house, found that it was so. I then told him that I could not, consistently with my feelings and principles, derive profit from, or at all aid or assist in, such a business. They, of course, sent for the chest, and I lost their custom."

The African Institution, though it conferred many advantages on the black settlers, did not answer all the wishes of its founders, in consequence, as stated in its first report, of "its fixed determination not to engage in commercial speculations." The settlers found great difficulty in parting with their produce to their satisfaction, and they had no way of conveying it to England so as to make the most of it themselves. On this point Mr. Allen differed in opinion from some

whom he regarded with love and reverence, and to carry out his convictions a new society was formed, as the following notice imports:

"A meeting at Plough-court, of an important nature for Africa. Thomas Clarkson, George Harrison, Samuel Hoare, Jr., T. J. Forster, B. Forster, and Charles Barclay met, and we formed 'a Society for the purpose of encouraging the Black Settlers of Sierra Leone, and the natives of Africa generally, in the cultivation of their soil by the sale of their produce.' Samuel Hoare was appointed Treasurer, and William Allen, Secretary. Amongst the resolutions agreed to at its formation, was that the society shall raise a fund, not by loan but by free gift, and that it shall appoint a committee to manage it, and that no member shall derive emolument from the transactions of the society."

In a communication to Richard Reynolds of Bristol, the following year, we have an account of the settlement of the difficulties of this infant institution, in a manner which reflects the highest honor on Mr. Allen's disinterestedness:—

"The committee, which was held at my house, was most respectably attended; Samuel Hoare, Sr., was in the chair; his son was also present, together with Robert Barclay (brewer), G. and A. R. Barclay, Lord Carrington, John Smith, M. P., the Forsters (bankers), T. F. Buxton, etc., etc., etc. One of the first questions was, how far, according to the letter of the law, the parties could be considered 'traders,' as most of them felt delicately upon that point; having, by their articles of partnership, bound themselves from engaging in any other *trade; and* Sir Samuel Romilly's opinion,

in a letter addressed to me upon the subject, having confirmed their doubts, they got over the difficulty by prevailing upon me to take the whole responsibility, and to permit all the transactions to take place in my name; I insisted however, on having some one to join me, and named John Clarkson, who, thou mayst recollect, was for some time governor of the colony; this was agreed to, and S. Hoare formed a minute, stating that the money was actually given to us for certain purposes, without requiring an account. This seemed to settle all their fears. Lord Carrington paid in fifty pounds; this with the bounty of thyself and friends, with some other subscriptions, makes our capital about five hundred pounds.

"I spoke to Vansittart upon the subject of giving facilities to the importation of African produce. This, with the exception of sugar, he readily agreed to do, and before I came away, gave orders that a memorandum should be made for a bill to be brought into Parliament, without loss of time, to put Sierra Leone produce on a footing with all British colonies with respect to duties, which is not the case at present."

Mr. Reynolds very justly remarks, in reply to Mr. Allen,—

"The expedient adopted to prevent the subscribers to our African concern from being joint traders, or, in this instance, traders at all, would have been equally satisfactory had they prevailed upon some other suitable person to have taken upon himself the whole responsibility, and to permit all the transactions to take place in his name. I really think thou hast already

done, and hast engaged to do, more to serve others than could reasonably be expected from any man."

Mr. Wilberforce, in a letter to W. Allen, observes:— "With you I have no reserves. I am persuaded of your possessing all the qualities of head and heart which claim attachment, and you possess mine in a greater degree than in proportion to the opportunities we have hitherto had of cultivating each other's friendship. After saying this, I should not be honest if I did not however add, '*Talis cum sis, utinam noster esses;*' that is, for your own sake, and that of the world, I wish your religious principles and my own were more entirely accordant. I fear you may deem this an approach towards bigotry, but truth seemed to require the avowal."

Yet, when he required any object of a liberal nature carried out, Mr. Allen was the friend to whom he generally applied; though Episcopal prejudices and Episcopal advice, large as was the heart of Wilberforce, sometimes prevented him from serving with similar decision those institutions which Mr. Allen labored to establish. The following interesting incident will illustrate the character of the two men:—

"W. Wilberforce called, and stated that he had been informed the Lascars and Chinese kept at Ratcliff had been very ill-used: that they had not sufficient provision, and that several of them had been unmercifully flogged; that some humane persons in the neighborhood had collected a good deal of evidence on the subject, and he wished T. Clarkson and me to consider what could be done.

"*A Lascar cook* was brought to us who had been

flogged about a fortnight before. The offence appeared to be the food not holding out for the parties it was designed for; the marks on his back showed that the lacerations must have been very deep. After conferring with one of the directors of the East India Company, an order arrived from the shipping committee, for 'W. Allen, T. Clarkson, and a friend, to visit the Barracks at all seasonable hours;' previous to this, all access had been refused to strangers.

"This morning T. Clarkson and I went to the Barracks, calling in the way at Wontner's in the Minories, a benevolent man who has interested himself on behalf of these poor creatures: we took him with us. It appears that they are under the authority of a serang, who punishes them at pleasure."

After an affecting detail of their suffering condition, he adds,—"A regular plan must be resorted to, and the whole ought to be put under the inspection of some of the humane inhabitants. There are about two hundred in the barracks at this time."

On the very next day, we find this brief but telling entry in his diary:—

"*Second Month 14th.*—To Wontner's, at the Minories.—'Lascar's Society' founded."

Happy was the poor oppressed sufferer that obtained William Allen to espouse his cause, or attempt his freedom!

It is peculiarly gratifying to find that, amidst engagements which bewilder the head to read them—of so absorbing a nature, of such great responsibility, and requiring such constant application—his piety kept *pace with his* exertions, and even increased as more

extraordinary demands were made upon it. What heart can be unmoved with the following exquisite sentiments, which are interspersed amidst notices of hospital lectures, committee meetings of all kinds, the formation of new institutions, business attentions, church affairs, the spread of religion, or the relief of a slave :—

"Riches, life, and health are uncertain; but a little assurance that we are on that foundation which cannot be removed, and that none of the storms and vicissitudes of life can separate us from the love of God, which is in Christ Jesus our Lord—this adds a lustre to all that is beautiful in creation, and sweetens every bitter cup, and even enlightens the darkest scenes with a gleam of peace and hope!"

"I feel myself, with regard to spirituals, poor and blind, and naked, and wanting all things, deeply convinced that I cannot help myself. May I persevere in humble application to Him from whom alone help can come; may the Saviour strip me of the filthy rags of my own righteousness, and clothe me with His righteousness!"

During the year 1814, the Emperor of Russia and the King of Prussia, with many of the foreign nobility, visited London. Mr. Allen took advantage of the opportunity to seek an interview, in order to plead with them on behalf of peace and education. As Clerk of the meeting he wrote two addresses, which the Friends adopted. That to the King of Prussia, besides congratulating him on his arrival, and expressing desires for his welfare, solicited the continuance of his kind protection *to members* of their own persuasion, who

had been sufferers on account of their peculiar opinions, and faithfully tells him,—"Our conviction, O King! is, that the regard of a monarch to his conscientious subjects is a sure means of promoting the best ends of government, as well as of drawing down upon himself the favor of Almighty God!"

That to the Emperor of Russia, after stating their peculiarities, and the religious freedom they now enjoyed, continues:—"The Lord has put it into thy heart to promote the circulation of the Holy Scriptures among thy subjects; may He bless the endeavor to promote their general improvement; and as religious inquiry is now widely spreading among the nations, and many pious persons are searching for themselves into the things pertaining to salvation, we entreat thee, great Prince, to continue to be an indulgent protector of such upright and conscientious subjects, wheresoever found in thy extensive empire."

Luke Howard and William Allen called upon Baron Jacobi, the ambassador from the King of Prussia, and showed him the address, which he seemed to approve, and promised to show it to the king. On the 16th of June Mr. Allen reports:—

"Stephen Grellet, John Wilkinson, Luke Howard, and I, attended at James' Palace according to appointment with Baron Jacobi, to present the address to the King of Prussia; after waiting some time, we were told that the king had been up all night, and was much hurried, and that the only chance we had of seeing him, was by standing in the passage through which he was to pass to his carriage. When he came up, Baron Jacobi *directed the king's* attention to us, and the address,

together with some books, was presented; S. Grellet had only time to say a few words in French, and on adverting to some of our Society in his dominions, and to the Society's testimony against war, the king observed, that they were excellent people; but without waiting for the conclusion of the sentence, said, 'war was necessary to procure peace.'"

The interview with the Emperor of Russia was so pleasing, and is so graphically written, that it will best be told in Mr. Allen's language. He had previously obtained an introductory letter from the Marquis of Tavistock to Count Lieven, the Russian ambassador.

"*18th.*—This morning Luke Howard accompanied me to Count Lieven's, Harley Street. I first made an apology to him for not taking off my hat, on account of our religious scruple in this particular, which he received in a very affable manner. We then explained the nature of our mission, and gave him a copy of the address from our religious society to the Emperor Alexander, in English. He appeared to read every word with the most marked attention, and very deliberately; I watched his countenance, and observed that his mind was considerably affected by it. He assured us that he would lay it before the Emperor, and take his pleasure upon it. He requested me to attend at the Pulteney Hotel that evening at nine o'clock, which I did, but the Emperor not arriving, I left at between twelve and one, and arrived at Plough-court about half-past one.

"The next day I went up to Count Lieven's. Soon after eleven, one of the servants came into the room, and said *that the Count* was at the door in his carriage,

and requested me to go to him; he smiled, made me get into the carriage, and, driving off immediately, informed me that the Emperor wished to attend one of our meetings, and that there was no other time for it but the present. I replied, then it was quite plain we must go to the nearest, which was Westminster, and lose no time, otherwise it might be broken up. We were soon in the midst of a crowd of carriages and people, I think at Count Nesselrode's, Curzon Street, Mayfair. My mind was much exercised for the honor of the Truth, and my secret petitions were put up to the alone Source of Divine help. The Count was dressed in his regimentals, gold epaulettes, stars, crosses, etc., with a large hat and feathers, sword, etc. On entering the house I was shown into a parlor on the left hand, the steps, passage, etc., being lined with people. I suggested, that to prevent annoyance from the mob, the Emperor had better go as privately as possible. The Emperor and Duchess soon came down, the former in a plain dress. I was introduced to them, and then gave the coachman directions where to drive. The Emperor and Duchess, with the two Dukes, went in one carriage, and Count Lieven took me in his. The plan was for the Emperor's carriage to follow us, but in the crowd we lost each other; however, we met much about the same time at Martin's Lane. A number of persons had collected, but not one of them had gone up the court. The Emperor alighted, and the Count, taking me by the arm, made way through the crowd. I went, at a respectful distance before the Emperor, and had just *time to beckon* out four Friends who sat near the

door. I desired them to get behind the Emperor and keep the crowd back, which they managed exceedingly well. I showed the Emperor, the two Dukes, and the Count, to a seat fronting the meeting; the Duchess preferred the first cross form on the women's side. I sat opposite the Emperor on the first cross form.

"The Emperor and the whole party conducted themselves with great seriousness. The meeting remained in silence about a quarter of an hour. Richard Phillips then stood up with a short but acceptable address to the meeting, and soon after John Wilkinson was engaged in explaining the effects of vital religion, and the nature of true worship, beautifully applying the text, 'He is their strength and their shield.' After he sat down, John Bell uttered a few sentences, and John Wilkinson sweetly concluded in supplication. I think I may say, Friends were evidently owned in this their strait, and that nothing could have answered better, if it had been ever so well contrived. After meeting, the Emperor and his companions, with the Grand Duchess also, very kindly shook hands with the Friends about them, and a passage being made through the middle of the meeting, I went before them to the carriage, they continuing to shake hands with the Friends as they passed. At the carriage, the Emperor, in French, appointed the 21st, at ten o'clock, for Friends to meet him at the Pulteney Hotel, limiting the deputation to me and the person who spoke second, which was John Wilkinson."

"*21st.*—We took up the address; the Emperor having been engaged till six o'clock that morning, was *not up when* we arrived, and we had to wait

about two hours and a half. At last a message came for us, and Stephen Grellet, John Wilkinson, and I, were introduced into an apartment where the Emperor stood to receive us: he was quite alone, and dressed in a plain suit of clothes, and, with a look of benignity, seemed to meet us as friends, rather than as strangers. I put the Address into his hands, which, as he had seen the copy, he did not open, and then, on behalf of the Society, presented him with some books. He looked into each of them, but appeared desirous of employing all the time in conversation, which was carried on partly in English, which he pronounced very well, and partly in French. His questions were chiefly in reference to the doctrines and practices of our Society, and evidently showed that he was acquainted with the operations of the Holy Spirit in the soul, and considered forms and external observances but of secondary importance. On the subject of worship, he said, he agreed entirely with Friends, that it was an internal and spiritual thing; he said that he was himself in the habit of daily prayer; that at first he employed a form of words, but at length grew uneasy with them, as not always applicable to the present state of his mind, and that *now* the subject of his prayer was according to the impression he felt of his wants at the time, and in this exercise he felt sweet peace.

"He was desirous of knowing whether any among us were set apart for the ministry, and whether we had any particular form on such occasions, or appointed any to preach at particular times. We stated *the principles* of Friends, which drew from the Emperor

many interesting and feeling expressions. He remarked, that Divine worship consisted not in outward ceremonies or repetitions of words, which the wicked and the hypocrite might easily adopt, but in having the mind prostrate before the Lord.

"In conversing with S. Grellet in French. the Emperor feelingly remarked upon the importance of the trust committed to him—the many temptations with which he was surrounded, and the few to whom he could open his heart upon such subjects, saying that it would be a profanation of holy things to speak of them to persons in general. Our dear friend, S. Grellet, under the pressure of gospel love, addressed a few sentences to him in French: the Emperor pressing S. Grellet's hands, with both of his, was much contrited, and with tears in his eyes, said, 'These, your words, are a sweet cordial to my soul, they will long be engraven upon my heart,'—indeed, several times during the opportunity, he took one or other of us by the hand, and to John Wilkinson he expressed how fully his spirit united with him in prayer, at the meeting on First-day. He said he desired to have this opportunity, apprehending that he was one in sentiment with us, and though, from his peculiar situation, his practice must be different, yet the religion of Christ being one, and his worship spiritual, he believed that in this we might all unite.

"He stated how the Lord had made him acquainted with spiritual religion, after which he had much sought it, and that herein he found strength and consolation; adding, that he, and all of us, were only placed in this life to *glorify God and* be useful to one another, an[illegible]

that we ought to strive to be prepared for another life.

"He expressed how much he was disgusted with the practice which prevailed in this country, of sitting several hours after dinner, saying it was a waste of that time which might be employed for the good of our fellow-creatures.

"On S. G. congratulating him with having such a sister as the Duchess of Oldenburg, who appeared to be one in religious sentiment with him, he said it was a great favor—that they could freely converse together on such subjects, and profit by each other's experience.

"S. G. having directed his attention to suffering Africa, the Emperor went into the subject with warmth of feeling, saying that the Africans were men, and objects of redeeming love as well as ourselves; and that when the articles of peace were framing, he had done all he could for them, and from what passed, it appeared very plain, that if the cause of Africa were given up in the treaty, it was no fault of the Emperor's.

"I then addressed him upon the subject of establishments for training the poorest of the people in habits of morality and virtue, and in useful knowledge, and respectfully reminded him that he possessed the power, in a greater degree than any other person now in existence, for doing incalculable good in this way. I briefly stated the plans now pursuing in this country, and the preference claimed by the British and Foreign School Society, and that it was well calculated to assist Bible Societies: the Emperor listened with marked attention, and said, 'It is indeed a subject of *great importance.*'

"The interview lasted about an hour, and the Emperor stood during all that time; his conduct throughout, though familiar and affectionate, was dignified, and he said, 'If any of your Friends should visit Petersburg on a religious account, let them not wait for any introduction, but come direct to me, and I will do everything to promote your views.' He remarked that he should never forget this opportunity, and, as we withdrew, he took each of us by the hand, and said, 'I part from you as from friends and brethren.'"

The Emperor, when at Portsmouth, expressed an inclination, to "visit a family of the persuasion of Friends, and stop for half an hour to have a little friendly conversation." Lord Sidmouth signified the Emperor's desire, and arrangements were accordingly made for John Glaisyer to receive him: but when he reached Brighton, the crowd was so great, that he passed on without fulfilling his intention. Mr. Glaisyer, however, writes to Mr. Allen:

"I think thou wilt be pleased to learn that the Emperor was not willing readily to give up his wish to see a Friend's family. My cousin, Nathaniel Rickman, and his wife, were standing at their own gate last First-day afternoon, to see the Emperor pass; he, seeing they had the appearance of Friends, desired the driver to stop, when he alighted, and asked N. R. if they were not of the people called Quakers. Being answered in the affirmative, he requested liberty to go into the house, which, of course, was most willingly granted. The Duchess then alighted, and they all went together; shortly afterwards the Duchess asked if they *might go over the* house, and they were acc[redacted]

ingly conducted into the principal apartments, the neatness of which they praised. On returning to the parlor they were invited to take some refreshments, which they did, and seemed much pleased with the attention. On finding that the family had not heard of the Emperor having had any communication with Friends in London, he gave them an account of his having been at meeting, and also of the conversation he had had with some members of the Society, in an inverview *out of meeting*. They seemed unwilling to take leave, but said, two or three times, that they had to go as far as Dover that night, and they wished to know whether they should pass any more Friends' houses on the road; they said they had intended to go to one at Brighton, but could not get there for the crowd; they wished to be remembered to Friends generally, said it was not likely they should see each other again, but they hoped they should not be forgotten. On parting, the Emperor kissed Mary Rickman's hand, and the Duchess kissed her; they shook hands cordially with N. R., saying—'Farewell.' They staid about twenty minutes, and, during their conversation, the Emperor spoke in praise of the Friends he had seen in London, and behaved throughout in the most free and affable manner possible."

Who, after reading this touching narrative, is not ready to exclaim, May all future Emperors of Russia resemble the good Emperor Alexander, and all the uneducated poor children in his vast dominions have as earnest and disinterested a friend to plead on their behalf as William Allen!

CHAPTER VII.

BRITISH AND FOREIGN SCHOOL SOCIETY—DUKE OF KENT'S AFFAIRS.

In order to extricate the British and Foreign School Society from debt, and place it on a permanent footing, it was resolved to endeavor to raise ten thousand pounds, in gifts of one hundred pounds each; the subscriptions, as they were paid in, to be vested in the funds, in the names of trustees, under certain conditions, specified in a circular issued by the Committee.

Those who are in the habit of collecting money of the rich for any benevolent purpose, well know that such a plan was much easier to propose than accomplish. The excuses arising from real inability in some who dare not explain their circumstances, and from others who wish to avoid the sacrifice required, are very disheartening. But men of prayer and singleness of purpose for promoting the Divine glory, seldom fail in accomplishing their object. Persons were not then so much in the habit of giving large sums as they have been of late years. Many of the best friends of education predicted failure, while others who knew the men that had put their shoulders to the wheel, cheered them on and expected success. "Fox and I," says Mr. Allen, "think it right to make every exertion on this account;" and they did make

as great exertions as if their own private advantage were the reward. When fresh donations were sent in, Mr. Allen records them with the triumph of a victory. "Our ten thousand pounds subscription to the British and Foreign School Society amounts to about twelve hundred paid in—eighty-eight hundreds more wanted." A long distance from the goal, but he thought the sum a large earnest from heaven of ultimate success.

In a few months we have another record: "Great annual meeting of the School Society; Freemason's Hall completely filled; the Duke of Sussex in the chair, supported by Earl Darnley: the whole went off very well, except that I was pained with the over-strained eulogium pronounced upon myself by Tracy. The great subscription amounts to three thousand seven hundred and eighty pounds."

These memorials of increase go on till the close of the year 1816, when, after two years of labor, he announces in a reply to the Duke of Bedford, who had sent him a second donation of one hundred pounds towards the fund:

"I am now happy to say that the generosity of our friends has secured the great object: most of the money is actually paid in, and the remaining four or five hundred is promised, and will, most likely, come in during to-morrow and next day.

"It must be a source of great gratification to thy liberal mind, to reflect that, in the ordering of Divine Providence, thou shouldest be the first of the British nobility to appreciate the value of a plan which is bestowing so many substantial blessings upon our *country and the* world; to have nursed it in its infancy;

to have superintended it in its growth, and finally to have witnessed its complete success."

To awaken attention, and give the public confidence in their plans, the Committee determined "to come forward boldly," to meet in future at St. Paul's Coffee House, and that every member of a country Committee, also all ministers, either of the Church of England or dissenters, provided they were subscribers, should have the privilege of attending when in town.

A great difficulty arose first in the Committee of the Westminster School, respecting the form of questions in the lessons. A happy thought of Mr. Allen freed this perplexing subject from its difficulties. He suggested that they should leave out Freame's questions, retaining only the words of Scripture; all seemed pleased with this proposal, which was agreed to, and they declared that they did not wish one word of the text to be omitted.

Mr. Allen and his friends made great efforts to excite an interest in the poor themselves for the education of their children, by means of School Associations. "If," he observed, "we succeed in a few districts of this metropolis, the work will rapidly spread; and the good effects upon the great mass of the community in promoting morality and virtue among them will be incalculable."

In this new movement the Duke of Kent took the deepest interest, as will appear by an extract from a note to Mr. Allen:

"The idea of establishing School Associations appears to promise the best results, and the Duke hop[redacted] that *William Allen* will favor him with a very

communication, whenever that destined for the Borough of Southwark is established and set a-going; as, immediately afterwards, it may be right to arrange a public meeting, in order to follow up the same plan throughout the metropolis, as an example to the whole of the United Kingdom; and if the Duke's services can be useful on that occasion, he trusts that William Allen is well persuaded he may command them."

Those services were freely given. Mr. Allen states:

"The first meeting of the Southwark Auxiliary School Society, was held at the Horns, at Kennington,—a very respectable meeting; the Dukes of Kent and Sussex were there, and, as usual, behaved nobly. I had to open and explain the business."

"*Sixth Month 6th.*—Went to the great school meeting at Shadwell; upwards of one thousand persons were present. The Duke of Kent in the chair."

Such a good work could not be expected to proceed without opposition from a variety of quarters, and from some where least deserved and anticipated. Lancaster rose up as a foe to his dearest friends. "He published in Edinburgh," writes Mr. Allen, "a narrative, full of the grossest misrepresentations and personal abuse of Fox and me, by name. It would be quite easy, by a plain statement of facts, to put him down completely; but the enemy would triumph in his exposure, and we are strongly advised to forbear."

His friend, Joseph Fox, took a similar view of the matter, urging him to be full of hope and joy, and showing a courage and affection of the most endearing character. How beautiful is the following extract

from a letter written by him to Mr. Allen, in this time of trouble:

"If we have been permitted to have our faith and patience tried in various ways during the progress of the great work in which we have been engaged, we cannot say our labor has been in vain; let us cheer each other,—we shall reap if we faint not. In the whole of the struggle, my mind has been supported by a consciousness of the close fellowship of heart which was ever to be found in you, and I hope, that so long as we are spared in this present sphere of action, we shall be like Jonathan and David."

Another source of anxiety sprang from a skeptical spirit getting into the Committee of one of their chief Associations.

"*13th.*—Intensely engaged in preparing the school report, F. Martin assisting me. We then went to the great school meeting at the old London Tavern; Duke of Kent in the chair. Dr. Collyer read the report excellently well; the room was crowded; my spirits were much depressed, and I only said a few words on the general statement of accounts. The infidel spirit began to develop its plans, as manifested in one of the speeches; there is an effort to erect the Westminster society into a counterplot, to get rid of the Bible altogether. Thus a new era is forming in this arduous work. May the Lord strengthen the hands of his poor feeble servants!"

It appears that bigotry assisted infidelity in attempting to wither the plant which now began everywhere to spring up. Among the instruments God provided for *carrying on this* work was a pious young French-

man, named Martin, now minister of the French Church, St. Martin's-le-Grand, who made himself master of the system, and diffused it widely in France. By assistance from the government, several schools were established in Paris and other cities of the empire during the reign of Napoleon; but when the Bourbons resumed the government, persecution was levelled against Martin and his system on account of his religion; that is, he was a Protestant, and Catholics would not endure that the education of youth should be taken out of their hands. If the opposition had been confined to Catholics it would have created no surprise. Romanism, as a system, always was, and ever will be, a hater of education. Who, however, would expect, in a Protestant periodical, to find such a sentiment as that on which Mr. Allen so justly animadverts:—

"We have still encouraging accounts from Paris, but in the last number of the *Christian Observer* there is an insidious paragraph, calculated to stir up a host of enemies against Martin in his own country. Whilst he is earnestly entreating that we should never mention in print that he is a Protestant, the *Christian Observer* says, 'It is not to be wondered at if the French are uneasy at seeing a Protestant clergyman at the head of their schools. What should *we* think,' it continues, 'if a Catholic clergyman was at the head of our National Schools?"

The reader will at once perceive that the cases are not parallel. Martin went, not to be at the head of the National School of France, but, by the assistance *of the government*, to introduce a better system of

education where very little existed before; and surely at this every Protestant should have rejoiced. But what reason can satisfy bigotry? It is quite refreshing to turn to the affectionate effusions of William Allen towards this sufferer for Christ:—

"My dear Friend Francis Martin,

"Thy zeal in this blessed work, which I indeed believe is the Lord's, and thy attributing all that has been done to His gracious assistance, have endeared thee to me in a particular manner. Though conscious of many imperfections in myself, I trust I have this one mark of discipleship, that I love those who, as I believe, love the Lord Jesus, however they may differ from me in some matters of opinion. I sympathize with thee, my dear friend, in thy very arduous labors, and in thy critical situation; but as thou endeavorest to keep a single eye to the glory of God, and the good of His creatures, with fervent prayers for the influence of His Divine Spirit, strength will be afforded commensurate with the trials of the day. He is omnipotent, and will carry on his own work in his own way. Let us then cast all our care upon Him, avoiding, as much as possible, all anxiety about the event, but taking especial care that we do not retard the business by any imprudence."

Notwithstanding these and other impediments, the cause of education went on gloriously. Neither labor nor expense were spared by Mr. Allen and those who labored with him. Defective as the education of our poor still is, the country is indebted to such *spirits as these* for uprooting old prejudices

against educating the peasantry, and making it fashionable to help it forward by money and labor.

During this year Mr. Allen undertook a little work which greatly facilitated the formation and conducting of schools. He collected the materials for "A Manual of the British System of Education," which was to contain such an accurate description of all the minutiæ of the school discipline, that those who had never seen a British School might be able to comprehend the whole business, and even to organize a school by it. There is no doubt it greatly contributed to spread the plan.

The prospect of a meeting to be held at Bristol, for the purpose of forming an auxiliary to the British and Foreign School Society, decided the course of Mr. Allen's excursion in the summer of 1815. "Fox," he observes, "has made arrangements with Thomas Richardson, and Sir James Mackintosh has engaged to attend the meeting; it seems as if he would drag me there with him, much as I dislike public exposure, for I see that unless we exert ourselves strenuously, the business will not be done." Finding, on their arrival, that Wilberforce was at J. S. Harford's, he and Joseph Fox went over to invite him to attend the meeting; they had nearly secured his services, when on retiring to consult his friends, the scale was turned against them, and he excused himself from yielding to their solicitations. Denied by one who ought not to have deserted his friends in the hour of their need, and hearing that it was likely Sir J. Mackintosh would not appear, the two dear men had no resource but a

throne of grace, for help suited to their time of special need. How beautiful is the following record:

"Engaged in supplication before I rose this morning, that the Lord would strengthen and support us this day. Joseph Fox, Dr. Schwabe and I, had a conference about what ground we should take, and then walked with a heavy heart to the Guildhall, where Edward Protheroe, M.P., took the chair. The attendance was numerous and respectable, and several excellent speeches were made. Mackintosh and Wilberforce had both failed us, but dear Fox and I endeavored to put our trust in the Divine arm, and were mercifully and signally helped, as we humbly hope. We were favored to get through our part very satisfactorily: the first Auxiliary Society was formed, and the cause triumphed. The Almighty often accomplishes His purposes by feeble instruments. May He alone be glorified!"

Mr. Wilberforce was not satisfied that he had done right in yielding to prejudice, and a few days afterwards, in a letter to Mr. Allen, very feelingly alludes to the circumstance:—

"I cannot lay down my pen without assuring you that, from various causes, among which giving pain to two persons whom I respect and value was one, our last interview at Frenchay was long a subject of deep concern to me. Mr. Fox would probably tell you that we crossed each other on Clifton Down, and it was because I felt so much that I did not stop to hold a parley."

Mr. Allen and his family spent some weeks at Clifton, *where the varied* beauties of the surrounding

scenery often proved a pleasing source of interest and enjoyment. He describes them in language which proves that he had taste to relish beauty, had he chosen to confine his attention to her charms. "Tintern Abbey," he remarks, "is the most beautiful specimen of gothic architecture I have seen. From the summit of Wind Cliff, about 428 feet, is a most charming and extensive view: beneath us the river in all its sinuosities. In the early part of the walk, the town of Chepstow, with its spacious castle rising abruptly from the side of the river, attracts attention," etc. But all these attractions for the eye, and the relaxation which heavy duties such as this required, were made subservient to the conviction that a moral paradise would impart to men greater power to relish a natural one, and therefore the object of his drives was, in many instances, to mark out the most necessitous localities for schools.

"We went to that noted haunt of depredators, called Cock Road, Kingswood, which does not consist, as I had supposed, of continued streets, but of little huts or hovels scattered over a considerable extent, the paths to them between hedges intersecting each other like a labyrinth; frequently four or five of these paths meet, and hence pursuit is rendered very difficult. The leader of the gang, Tom Cain, is now in gaol, where he is to remain for eighteen months longer; we saw his house, which is a depository for stolen goods; it is said that as many as thirteen carts have come there in a night. In the midst of this nest a house is erected for a First-day school, with an *excellent room,* sixty feet by forty, capable of containing

two hundred and eighty children; it is said that even Tom Cain subscribed to it. It is truly a pity that there is not some exertion made to have a day school. In this place also are schools for adults, and we were much pleased in seeing one or two of them. The teachers voluntarily attend at all seasons and in all weathers, many of them from Bristol; I believe they are principally Methodists; their pious zeal does them great credit."

Among his visits was one to the boarding-school at Sidcot, for the children of Friends. His graphic description of it shows how well the children of Quakers are trained, and the habits of industry and cleanliness engrafted in their minds. In this institution there were thirty-nine boys and thirty-nine girls.

"Robert and Lydia Gregory superintended it gratuitously, and seem remarkably well qualified for the work. I was particularly delighted, not only with the system of order and neatness which pervades the whole, but especially with that part of the plan which initiates the children into habits of industry; most of the household work is done by them, only one servant being kept. The girls assist in the kitchen, and in washing, ironing, waiting at dinner, cleaning rooms, etc. The boys also have their distinct duties as waiters, sweepers of the school and bedrooms, furniture rubbers, etc. In one of the rooms the following card was hung up:

"'It is requested that the following instructions be particularly observed by the children:—

"'To do every thing in its proper time; to keep *every thing to its proper* use; and to put every thing

in its proper place; also that each fire may consume its own cinders.

"The superintendent has a workshop, which, besides a turning-lathe and carpenter's tools, contains a forge. With the assistance of the boys, he completely built a shed, and tiled it. The boys are also employed in the garden and on the land; in fact, I was strongly reminded of Fellenberg's system."

During the year 1815 he paid much attention to the formation of a society for the reformation of youthful depredators, from nine to twelve years of age, who infested the metropolis. They were estimated at 700. Some had been recently capitally convicted at the Old Bailey, and received sentence of death. Under the conviction that prevention is better than cure, he visited Cold Bath Fields Prison, conversed with the young thieves, took down their cases, and came home exulting, "If but a few of these poor children can be saved, it will be worth the effort."

Shortly afterwards he states:—"Our society for collecting information on the subject of the youthful depredators who infest this metropolis is proceeding vigorously. We have a very large Committee, which is subdivided into small Committees for the different prisons; they are furnished with heads of inquiry, printed with blanks to be filled up; these are brought into the General Committee, and serve as the foundation for the register, from which the cases are posted into a very large ledger, with an alphabetical index. Lord Sidmouth is much interested in the business, and wishes me to bring the account of the cases to *him when they* are written up."

The subject of establishing a safe depository for the savings of the laboring class, was amongst those benevolent plans which had long claimed the attentive consideration of Mr. Allen. In order to steer clear of the defects of theory on so important a subject as employing the money of the poor for their use, he solicited and gained important suggestions, which were the result of experience, from those who, in their several localities, had, on a small scale, thus assisted the poor.

His house at Plough-court was the place which had the high honor, on the 20th of January, 1816, of entertaining the first company to carry the noble plan into operation, which its proprietor had originated.

"Charles Barclay, Charles Dudley, and Robert Stevens, met at Plough-court, on the subject of savings' banks for the poor; and we laid the first stone of the building."

On the 26th we find Mr. Allen prosecuting his new enterprise in the proper quarter. "I went with C. Dudley and R. Stevens to the Chancellor of the Exchequer, on the business of savings' banks for the poor;" and on the 8th of April the Committee came into working order. "Attended the first meeting on the London Savings' Banks, at the Merchant Seamen's Office, Sir James Shaw in the chair." The little seed thus planted, he lived to see spread into a great tree, yielding pleasant fruit annually to thousands of depositors.

Yet his varied benevolent engagements did not prevent his scientific pursuits. For some time he had been occasionally occupied in preparing tables of the

right ascension and declination of the stars from the first to the fourth magnitude, with the places of some of the most interesting double stars. They were arranged for his own amusement; but as they seemed likely to prove useful to persons possessing a circular or transit instrument, he was induced to publish them. In this little work, entitled "A Companion to the Transit Instrument," the variations in right ascension and declination are given to the end of 1814. His fondness for the study of astronomy rendered his observatory a great source of gratification to him, and there, at the close of many a weary day, were his toils forgotten.

Nor did either labors for others, or scientific recreations, weaken the energy with which he cleaved to eternal realities. His tendency to depression was one of the means which God graciously employed to preserve him amidst so much flattery and honor, humble as a child, and pursuing eternal things as his best inheritance. A few extracts from his diary, scattered over more than twelve months of memoranda, will show his spiritual tendencies and enjoyments.

"*First Month 15th.*—More zeal is wanting to keep my mind in a disposition to watch for opportunities to promote the spiritual welfare of others. Entangled as I am with external objects, it requires a continual effort to abstract the mind from them, so that they shall not wean it from a sense of the Divine presence.

"I have begun a little tract on worship, and feel a degree of satisfaction in this part of the allotment of *my time.*"

"*10th.*—Faint yet pursuing. O, that I may be safely directed and mercifully preserved in the road towards a better country! One ray from this region of light is more consolatory that the concentrated beams of the world's sunshine."

"*31st.*—My spirits are much depressed on various accounts. The Lord only knows what trials and exercises will conduce to our preservation and refinement. May He be graciously pleased to purify my heart, and make me an instrument in His holy hand for the good of others."

"Struggling on with my weights and burdens; got rid of one for the present, last Third-day evening, when I gave the concluding lecture of the course on Experimental Philosophy. Endeavored to direct the minds of the pupils to Him, whose almighty power produced and supports the system of the universe."

"At a meeting of the vestry on the Fifth-day, my neighbors kindly concluded to excuse me from the office of churchwarden, on the grounds of my conscientious scruples, for which I returned them my grateful acknowledgments."

Among the causes of depression, was an attempt on the part of Mr. Owen, of Lanark, to introduce opinions and practices among the work-people, favorable to his infidel propensities, and contrary to the original agreement. In the latter part of 1815, Mr. Allen wrote to him the following remonstrance, which, for its spirit and piety, deserves a permanent record:

"MY DEAR FRIEND:

"*Thy kind letter of the* 10th served to increase the

desire I had felt to write to thee; but the depression of spirits I have long and increasingly suffered, on account of my connection with an establishment which, at one time, presented the most animating prospects of extensive good to mankind, has rendered it very difficult to me to correspond upon the subject. I felt, and still feel, the most sincere attachment to my friend Robert Owen, on account of the kindness of his disposition, and the benevolence and strong good sense which mark his general plans for the amelioration of the condition of the laboring classes of society. I fondly hoped that one establishment might be found in which it should be proved, that it was possible to provide for the comfort, for the morals, and the happiness of a poor population, without injury to the pecuniary interests of the employers, and that New Lanark might be held up as an example to the world. What pleasure did I not anticipate in giving my humble co-operation to such a work! and with what zeal did I endeavor to bring others to assist, who may now consider me as having been made a dupe to designs which my heart could never approve. It is now the general opinion, that my friend is the determined enemy of all revealed religion, and that he is anxious for nothing so much as to prove, in the instance of such an establishment as Lanark, that the world has been grossly abused down to the present time, in being required to believe that the Divine Being had at any time, through the influence of His Holy Spirit, communicated His will and purposes to any of His rational creatures; that the Scriptures were *mere idle tales,* and one of the causes of the miseries

which exist in the world. Now, if this opinion of the public be correct, we have, indeed, reason for bitter complaint. We came into the concern, not to form a manufactory of infidels, but to support a benevolent character in plans of a very different nature, in which the happiness of millions, and the cause of morality and virtue, are deeply concerned."

After remonstrating with him on the folly and wickedness of his infidelity, and the objects for which he and his friends had entered into the concern, he adds:

"But though nearly two years have since elapsed, we have not specific and satisfactory information as to the progress made in many of them, and are very much at a loss to reply to the queries put to us by those who have heard of what was intended to be done at Lanark. The eyes of the public are upon us, many for evil and some for good; we wished to have some particulars respecting the population and the progress made in realizing the above objects, but have only received a list of the members.

"I must confess that I have written this letter under much depression of mind, principally from the cause expressed in the beginning of it, and also from considering how deeply I am implicated in responsibility for this concern. Do write to me, not in vague terms, but definitely as to thy views and prospects; that I may fully make up my mind as to my future proceeding; and whatever I may ultimately determine upon, I hope I shall always be able to subscribe myself "Thy affectionate Friend,

"WILLIAM ALLEN."

The affairs of the Duke of Kent, by a singular repetition of untoward and afflictive circumstances, became embarrassed. In the Duke's honorable mind, the claims of creditors rendered some arrangement towards a settlement imperative, and he consulted Mr. Allen on the best means to be adopted. To understand both the Duke's position and that of Mr. Allen in this painful business, it will be necessary to give a short detail of the circumstances.

In his eighteenth year the Duke was sent to Luneberg to prosecute his military studies under Baron Wangenheim, whom he regarded and described as "a mercenary tyrant," bent on appropriating to himself every shilling he could squeeze out of the £1000 per annum given by the King for the Prince's use. One guinea and a-half per week, sometimes melted down by military forfeits to twenty-two shillings, was all that found its way into the pocket of the Prince for his personal expenses of every kind.

By the command of his Majesty the Prince was sent to Geneva, and the sum paid to the Baron to maintain his royal pupil's establishment was now £6000 per annum; yet the pocket-money to the Prince was not increased. The results were such as might be expected. From not having any of those indulgences allowed him, which other young Englishmen of his own age, with whom he was living, enjoyed, and who were the sons of private gentlemen, the Duke incurred debts by borrowing money to procure them.

On attaining his majority, he determined to visit England, and lay his youthful trials and sacrifices *before his* father, expecting that an appeal to such a

source would rid him of further annoyance, and extricate him from his pecuniary difficulties. His majesty's displeasure was extreme. Though the brothers of the Prince urged every argument in his favor which justice and affection could dictate, the King allowed the Prince a sojourn of only ten days; at the short notice of twenty-four hours he received orders to embark for Gibraltar; and on the night of his departure was admitted to the King's presence for five minutes only to say farewell. He had no opportunity of laying open those embarrassments which had brought him to England, or of entreating the King to grant him the necessary outfit for his new station. And this noble-minded young Prince was obliged to leave his native shores with the inconsiderable sum of £500, which had been advanced to Captain Crawford.

After only fifteen months' residence at Gibraltar, he was ordered to embark with his regiment for America. As no regular allowance had been assigned him, he naturally calculated that it would at least equal that which Baron Wangenheim had had with him as a pupil. But he learned that it had been unalterably fixed at £5000. The debts incurred by his outfit, the claims incident to royalty, and to a naturally benevolent heart, had greatly increased. He was therefore obliged to sell his equipment at Gibraltar at great loss to pay his debts there, and to purchase on credit a fresh equipment in Canada.

To satisfy his creditors he gave them bonds amounting to £20,000, payable at the expiration of seven years; believing that as his brothers had had a parliamentary allowance much earlier in life, he might

fairly expect one soon. This contract was fulfilled punctually, though the interest alone swallowed up one-fifth of his income.

Reverses, however, seemed everywhere to accompany him, and one loss to be only preliminary to another. When, in December, 1793, he was appointed to the expedition engaged in the reduction of the French West India islands, he was obliged to dispose of his existing equipment, because too heavy for marching order. He bought a lighter, and this was lost in crossing Lake Champlain. In 1794 the Prince was commanded to return to North America with a staff appointment, and he ordered a fourth equipment from England to supply the place of that lost in Lake Champlain. This cost £2000, and was sent out in the *Antelope*, which was captured by a squadron of French frigates, and the outfit became the spoil of the captors. A fifth was indispensable, and shipped in 1795 on board the *Tankerville*. This vessel was also captured by the enemy, and another loss of £2000 was sustained. Being raised to the grade of Lieutenant-General, and made Commander of the Forces at Halifax, his elevation in rank induced the Prince to order from England a sixth equipment, which, being shipped on board the *Recovery* transport, fell also into the hands of the enemy. Thus, in not more than seven years, a sum amounting to £10,000 was lost in equipments alone.

But being raised, May, 1799, to the rank of General in the Army, and appointed Commander-in-Chief of the Forces in British North America, he ventured *upon ordering* from England a seventh equipment,

more costly than any of its predecessors, amounting in value to £11,000. The vessel was wrecked on Table Island; every soul on board perished, and the ocean swallowed her and her whole cargo.

The extraordinary combination of adverse circumstances in so few years in the military life of one individual is probably without parallel. The consequence was that his Royal Highness quitted North America far more seriously embarrassed than when he entered it.

When he had reached his thirty-second year, his first parliamentary income of £12,000 per annum was granted. His brother, the Duke of Cumberland, though four years younger, received his grant of a similar amount the same day. Prince William Henry was created Duke of Clarence in his twenty-fourth year, but Prince Edward had to wait to the verge of his thirty-third year before he was raised to the dignity of the Duke of Kent. Why such distinction should be made among the King's sons can be accounted for only from the fact that the Duke of Kent was proverbially free from princely vices. His political views were in advance of those maintained by his family. He was known to be a lover of constitutional liberty, an advocate for unrestricted education, a good public speaker, active and orderly in all his arrangements, and of great independence of character—all of which would make ministers who were hostile to his views reluctant to place him in the House of Lords.

The same year he was appointed Governor of Gibraltar. On his arrival he found the whole garrison in a state *of insubordination*. Drunkenness abounded,

and vice of every kind followed in its train. He instantly and resolutely set about a reformation by withdrawing the licenses from a number of wine-houses, though his own revenue was derived from granting them. A deep-laid scheme of mutiny, promoted by those in command, was laid, and the Duke's life was saved only by a special providence. But the Duke's energy prevailed. Order was restored, drunkenness was diminished, punishments became infrequent and the deaths by drinking astonishingly less. All, however, was of no avail; misrepresentations of the circumstances were sent to the authorities, and he was recalled. The Duke returned to England to plead his own cause, but remonstrances, facts, and evidence were unheeded. The decision was final that he should cease from command at Gibraltar.

The King had repeatedly promised to refund his early losses. Mr. Pitt had also assured him that he would bring his case before Parliament; but the former never fulfilled his promise, and the latter died when his services were most required.

Mr. Hume brought the subject forward in the House of Commons, but the ministry of the day differed from him in politics, and his claims on the country received a negative.

From this time he devoted himself, with his royal brother, the Duke of Sussex, to useful and benevolent objects, especially to those of universal education.*

* The above particulars are gleaned from a statement published at the time by the authority of the Prince, and from an interesting life of his Royal Highness recently given to the *world by the* Rev. Henry Neale, M. A.

Frequent interviews with Mr. Allen on this subject led the Duke to a very high appreciation of his character and business habits, and he consulted him on the state of his affairs, and the best mode of probable extrication. After due consideration, Mr. A. told the Duke that he saw no escape but that of reducing his expenditure and placing his income in the hands of trustees, who would grant him a certain allowance and gradually pay his debts with the remainder. In this proposition the noble-minded prince acquiesced, provided Mr. Allen would be one of the trustees. He at first excused himself on account of his multiplied engagements, but when the Duke repeated the request he assented, and labored most assiduously and faithfully on his behalf. At the close of one laborious day, when some important steps had been taken, he remarks, "I feel peace in this affair, and, if my feelings do not deceive me, this exertion to help him is right."

The Duke of Kent's grateful sense of his services was from time to time acknowledged in very feeling and gratifying terms.

CHAPTER VIII.

VISIT TO PYRMONT, AND DEATH OF HIS SECOND WIFE.

PREVIOUS details of Mr. Allen's educational efforts have shown, that to no single individual was he so much indebted for persevering and enthusiastic assistance as to Joseph Fox. But in the very prime of life, and in the might of his usefulness, he was called to abide with the Saviour whom he had so faithfully served. This was a severe stroke to Mr. Allen, and is commented on by him in strains of affectionate lamentation.

"*Fourth Month 10th, 1816.*—Received a great shock on hearing of the sudden removal from this scene of trial and conflict of my dear and intimate friend, Joseph Fox, at the age of forty. He was my invaluable and disinterested fellow-laborer in the cause of the education of the poor. I have the strongest assurance that the change is to him unspeakably glorious. The day before his decease he said that his work was now over, and that he was completely resigned to the Divine will—that he had a most comfortable assurance that, through the dear Redeemer, he should be received into the heavenly mansion,—that he felt great consolation in a review of his arduous labors for the best interests of the poor—that, on his own account he had no wish to live,—and that he was thankful in seeing *the great work* in a fair way to be established. This

is a loss which I shall long feel. We were closely united on the great foundation of revealed religion, as well as in school concerns; in all our difficulties, we used to comfort and strengthen one another in the firm belief that the work was the Lord's. Very precious hast thou been to me, my brother!"

On the 18th, Mr. Brougham, Mr. Allen, and about twenty-five of the School Committee, fell in with the funeral procession, and accompanied it to the Baptist Meeting-house, Long-lane, Southwark, to pay the last tribute of affectionate regard to the memory of their dear friend.

Several persons distinguished for their benevolence and public usefulness, expressed by letter to Mr. Allen their deep regret at the loss which the community had sustained. Amongst other manifestations of sympathy with the sorrow of his surviving friend, the Duke of Kent addressed him a letter of condolence, in which he says, he had "felt the loss of that excellent man most deeply, whether considered as a private friend, or a public philanthropist."

In May, Mr. Brougham obtained the appointment of a Committee by the House of Commons on the subject of the education of the poor; and Mr. Allen was summoned to give evidence as to the nature and progress of the plan of the British and Foreign School Society. This occupied much valuable time, but his experience enabled him to give better information than perhaps any other man. "My examination on the subject of the poor by the Commitee of the House of Commons has occupied much of three days;" yet it was cheerfully given for such a noble object.

At the yearly meeting in June, two female Friends expressed a "religious concern to visit Friends in Pyrmont and Minden, and also in the South of France." The judgment of the assembly selected Mr. Allen to accompany them, and appointed him to the office, to which he yielded as a religious duty.

During the interval of a month he was intensely engaged in attending Committees of his favorite societies, and that on the Duke of Kent's affairs, and preparing for the voyage. Lord Sidmouth gave him an introductory letter to his brother Addington at Berne, and Vansittart a note to Baron Fagel, the ambassador from the Netherlands, who furnished the passport and three letters of introduction. On the 2d of July, he, with his wife, their nephew, Cornelius Hanbury, Francis Martin, and the two Friends, of whom he was to be the "care taker," set sail on board the *Lady Castleraigh* for Calais. They proceeded through Belgium, stopping at some of the chief towns, and inspecting their principal institutions.

By the Governor's direction they were conducted through the large prison at Ghent, called the Maison de Force. The criminals were employed at various trades, each in a separate, commodious cell, being allowed to associate and converse with none but the persons who had the oversight of them. The provisions of the penal code, (under which none were punished with death, excepting for wilful murder,) and the entire management of the convicts, were found to be so much in advance of those of his own country, that Mr. Allen observes:—

"*When I* contrasted this enlightened system, which

has so long flourished here, and produced such excellent effects, with the savage code of my own country, and the horrid management of our own prisons, my mind was agitated with conflicting sentiments of delight and indignation."

At Antwerp Mr. Allen met with some excellent persons who were accustomed to meet together to worship God, in a manner more in accordance with spiritual Christianity than the professors around them; he describes them as—"A very little flock, in the midst of a bigoted and benighted people; they spoke of experiencing great peace and consolation in the interior life, through which they had sweet communion with the Lord." Here he was introduced to Baron Scheremberg, Membre de la Commission Générale de Bienfaisance et des Hospices du Royame des Pays Bas, and to the Governor. He explained to him the British system, and offered, if he would adopt it, to instruct some lads at the London Institution to introduce the system into his country.

The travellers proceeded to Breda, through Dortrecht to Rotterdam, where, at the house of the wealthy T. Ledeboer, they had a religious meeting with some pious persons, and another at the Orphan House, where 260 were present, who seemed blessed and affected with the addresses of the Friends.

They arrived at the Hague on the 14th, and had an interview with Count de Hogendorp, with whom they conversed on the schools, both of Holland and Batavia, and on the efforts now making for the civilization of Africa. The Count appeared much pleased with a mutual *intercourse of* good offices between Sierra

Leone and Delmina, and expressed his intention to have schools established at the latter place. After taking leave of the Count, they set out in search of M. Repaleur, Directeur des Cultes, who received them very kindly.

"On opening a letter from Baron Fagel," says Mr. Allen, "introducing me to him, I found that it contained a letter, which my kind friend, N. Vansittart, had written with his own hand, informing Repaleur that my object in travelling was to visit institutions of public utility, and to see pious persons in different countries, recommending me to his kind notice and attention. This very friendly conduct of the Chancellor of the Exchequer I shall long remember. I presented to the Minister, Repaleur, some Bible Society papers, and African Institution reports; he gave a general introduction, and put us under the care of his nephew Van der Dussen, who took us to the schools, and afterwards to the workhouse, where we were joined by the General Director of all the Poor-houses, Slingerland, a very interesting and sensible man, who interpreted for them in their religious addresses."

Passing through Leyden and Haarlem to Amsterdam, they visited the Rasphouse—a prison in which convicts are employed in rasping logwood and other timbers for dyes—the workhouse, the country hospital, the schools, and the foundling hospital.

From Amsterdam they went to Utrecht; went over the prisons, and the hospital for the insane, and then visited the Moravian settlement at Zeist. After leaving Zeist, they passed through a very poor country. "I *always considered* this," observes Mr. Allen, "as the

wilderness part of our journey, a sort of *Terra Incognita;* the change for the worse in the appearance of the people and their habitations, is very striking. We see crosses, and all manner of popish trumpery, so that ignorance, dirt, misery, and superstition, seem to be naturally connected. A great many figures in bas-relief, representing some circumstances in the life of our Saviour, and miserable daubs of painting, one of them intended to represent the ascension of the Virgin in full-bottomed petticoats of flaring red, going up, with monks under her in the act of adoration."

On the 31st of July they arrived at Minden, where they spent some days, visiting all the Friends who were united with them in religious profession. They also paid similar visits at Eidenhausen, where a boy's school for the children of Friends, kept by a person who had joined their society, greatly interested them; they had a religious opportunity with the scholars, at which all the Friends were present.

On their way to Pyrmont, they passed through Hameln, a town belonging to the kingdom of Hanover, which had been, until recently, a strongly fortified place; but during the late war, after a dreadful siege, was taken and destroyed by the French, who were a whole year in demolishing the fortifications. The people of Hameln were obliged to assist; which many of them did not regret, as they had been the means of attracting so many hostile armies to the spot, by which they had suffered greatly.

On the 6th of August they reached Pyrmont, and continued there until the 15th, during which time they were *frequently engaged* in religious opportunities with

those who profess the principles of Friends in and near that place, both on the usual meetings in the week and on the Sabbath days, to which many who were not members of their Society frequently came. From some apparently trifling causes, the harmony of the little company of Friends there had been much disturbed, and Mr. Allen believed it right to have a private interview with the individuals concerned, in company with Francis Martin, as interpreter. How well adapted he was to be a peace-maker, the following interesting description of the interview will show:—

"On meeting them, I was under much concern of mind, being thus alone, with so weighty a work on my hands; but my secret petitions were fervent that I might be favored with Divine help, and that if I could do no good, I might, at least, be prevented from doing any harm. After a little time of silence, I addressed them under a feeling of love and sweetness that I have not often experienced, and had humbly to believe that my request was granted. I desired that they would state what it was that had grieved any of them, with respect to the conduct of a brother or a sister; some free communications passed, with explanations that tended to their reconciliation; the cause of offence seemed chiefly to rest with two individuals. After a pause I addressed these persons, reminding them that they were both much advanced in years, and in the common course of nature verging towards that state, in which it would be felt extremely desirable to them to be rid of this burden. They then embraced each other, and most present burst into tears; it was indeed *a heart-touching* scene, and, I believe, deeply felt by

every one as a memorable time; all present parted with appearance of much love and tenderness."

On the 15th they quitted Pyrmont, and, by short stages, proceeded to Carlshaven; here some of the company separated, and returned to Pyrmont; Mr. A. and his wife, accompanied by F. Martin, proceeded slowly to Cassel, Freidburg, and Frankfort. At the latter place they inspected the Prison, Lunatic Asylum, Hospitals, Münster Schools, and the Orphan House, and visited Gericht Von Meyer, Pastor Passavant, and M. Wild. With all these persons they had of course long conversations on education, and on the distribution of the Scriptures, and at the house of the latter held many religious meetings. From Frankfort they proceeded through Darmstadt to Heidelberg, which Mr. Allen describes as a "beautiful city, and a very interesting place." At Bruchsall, throngs of people were assembled at the great fair; almost all kinds of articles were exhibited for sale; amongst the rest were tracts in the true papistical style. One was entitled, "Sent by the Angel Raphael," another, "Sent by the Mother of God."

"The countenances of the people," Mr. A. observes, "showed great want of intelligence; the women are generally employed in reaping and field-labor; they wear enormously large straw bonnets; the men wear three-cornered hats, equally large in proportion."

rom Strasburg, after inspecting the cathedral, which "is very magnificent, between four and five hundred feet in height, and the splendid marble monument to the honor of Marshal Saxe," they proceeded to Basle, *and made* acquaintance with several active

and intelligent friends of education and religion. Among others the Baroness Krudener, whom Mr. Allen thus describes:—

"The Baroness has a temporary residence in a poor little house. We found her taking coffee, in a small room, with a bed in it. There were present three men and three women, besides our party; one an interesting looking man, a Councillor of State, with his wife; another a young man of very agreeable manners, who wore a black cross suspended from his neck; and the third, an older man, who, I was informed, was one of her followers, and had that morning preached to three or four thousand persons in the open air.

"The Baroness was dressed in white, with a plain cap; she is an elderly person, rather tall and thin, has a good deal of vivacity of manner, spoke French fluently, and talked to us standing. She said she felt more happiness in that poor place, than she had enjoyed while surrounded with grandeur; that, if we were doing the Lord's work, it mattered little where we were; that the present were no common times, but that the Almighty had a great work in the earth; that there had been a great number of conversions, especially amongst the poor, but many also amongst the rich; that we had nothing to do but to come to Christ in sincerity of heart, and be anything, or nothing, as *He* pleases.

"She holds meetings every evening for prayer, which are crowded, and speaks with much energy. Spittler said that she gave away almost all her income to the

poor, but that it was done without sufficient discrimination."

On the 2d September they proceeded to Hoffwyl, the residence of Count Fellenberg; it is a large chateau, on the left of the road. "I sent in the letter from Dr. Marcet, introducing me," says Mr. Allen: "we were shown into a neat room, which Fellenberg soon entered; there was something in his countenance and manner indicative of great mental power, openness of character, and benignity. He has the charge of about sixty children; six or seven of them are the sons of German princes, and the parents of others are persons of considerable rank and property; but Fellenberg boards and educates about twenty-five of the children, for whom he receives nothing but the produce of their labor. The pupils all appeared healthy; Fellenberg treats them as his own children; I noticed they spoke to him without any appearance of awe or restraint."

Pursuing their journey, they arrived at Berne, whence, on the 6th, they came to Yverdon. "Here," says Mr. Allen, "I went with Cornelius and Martin to deliver my letter of introduction to Professor Pestalozzi; he saluted me with two kisses, one on each cheek: he is a lively old man, rather below the middle stature, and thin; some of the pupils were examined in our presence, solving, by mental calculation, a variety of difficult questions in algebraic equations, etc. It is pleasant to see the terms upon which the pupils live with Pestalozzi, and the tutors—a spirit of harmony seems to pervade the whole establishment. I took an affectionate leave of the old man, who again

saluted me three times at parting. I was much pleased with my visit."

After leaving Yverdon, passing through a most picturesque country, with fine views of the lakes of Neufchatel and Geneva, they reached Lausanne on the 7th; and on the next morning Mr. Allen speaks of his dear wife as being very poorly, and adds, "we held our little meeting to comfort."

As they travelled on to Geneva, the state of the road induced them frequently to walk. "My dear Charlotte," he observes, "preferred doing so, yet it fatigued her much; and she has suffered sadly from the poor accommodation at the inns. On reaching Geneva, my dear friend Professor Pictet came to meet us, and did everything which friendship could suggest to promote our comfort; dear Charlotte seemed very far from well."

The next day did not exhibit more favorable symptoms, yet a little energy was apparent in the sufferer towards the evening, and revived his hopes of speedy restoration. But the following morning seemed to predict an event which was the farthest from his apprehension when he left home, and calculated to press his tender spirit with an exceeding weight of sorrow. He says, "I did not notice anything remarkable until this morning, when, on awaking, I inquired of my dear wife how she had rested; she described her feelings as being very distressing, and mentioned an apprehension that she should never leave that place." By this intimation he was, as he expresses it, "plunged into inexpressible anguish." On this very

day, however, she was able to enter in her own private journal, the following remarks:—

"I have felt poorly and sinking for several days, and now, this 10th day of Ninth Month, feel as if I must take leave of all here. What a trying dispensation! but it is the Lord's will. What will become of my precious husband, dear Cornelius, and the two females? May the Shepherd of Israel keep and preserve them!—C. A."

A degree of pressure on the brain soon deprived her of mental power to describe the pain she appeared to suffer. Three weeks she continued in this distressing condition. When the fatal disease was at its height, her afflicted husband says:—"In the depth of my grief, I have prayed, with many tears, that He who knows the tender feelings of the minds He has created would pardon my excessive sorrow, and give me strength to acquiesce in His holy will."

On the 28th, he writes:—"It was quite plain to dear Cornelius and me, that all ground of hope was taken away. We gave her wine and nourishment, but her breathing became shorter, yet she did not appear to suffer at all. My feelings are not to be described. I knelt down by the bed side, and, in a low tone, poured out my supplications that her precious spirit might be received into everlasting rest, and that we might be preserved. Her countenance became heavenly, giving evidence that she had done with the troubles of time, and she quietly breathed her last without the least struggle or motion. Oh, the serenity of that blessed countenance! in *our* agonies we felt that it

was well with *her*. I believe my reason would be quite overset, were it not for a little Divine support."

On the 3d of October, the remains of this precious woman were interred in the cemetery of Sacconet. Several kind and sympathizing friends united with the bereaved husband and nephew, C. Hanbury, in paying this last sad tribute of affection. Mr. Allen says:—"The pause at the ground was very solemn, and on parting with the remains of all that was dearest to me in life, I had strength to say audibly, 'Thy will, O Lord, be done!'"

During the month of sorrow, the most assiduous and affectionate attentions were paid both to the sufferer and himself by Mr. and Mrs. Walker, Professor Pictet and his excellent daughter, Mrs. Vernet, of whom Mr. Allen says:—"She is like a sister; never shall I forget her kindness and sympathy."

A short time before the decease of Mrs. Allen, Elizabeth Robson and Elizabeth Fry, accompanied by Francis Martin, had proceeded towards the South of France, and on the 4th of October, Mr. Allen and his nephew quitted Geneva, and commenced their sorrowful journey homeward.

They reached home on the 20th of October, "where," says Mr. Allen, "I found my dear mother, daughter and sister, with whom I had a truly affecting meeting. After tea we had a religious opportunity, in which, I trust, a precious degree of Divine good overshadowed us, and I was almost ready to exclaim, 'When Thou shuttest, none can open; and when Thou openest, none can shut. Where the sceptre of Thy *love is stretched* forth, even such a one as I, who

scarcely dares to call himself Thy servant, is emboldened to present his petition, that Thou wouldst give him strength to bear his afflictions in a manner well pleasing to Thee; to sanctify them, and make them the means of establishing him more firmly on the alone sure foundation.'"

"What an unspeakable mercy it is that I can never for a moment contemplate the dearest one I have lost but as a glorified spirit! O! may I be permitted to follow in the Lord's due time, and have my lot with her forever! O! Shepherd of Israel, gather me and mine into thy fold, and preserve us to the end."

Mr. Allen found what many have enjoyed under similar trials, that God comforts his bereaved people in His house of prayer, and therefore bears this testimony to His love:—

"*26th.*—At meeting was favored with a sense of the Divine presence; dear E. J. Fry was there, and was made the minister of consolation to me; but, oh! I am afraid to go back into the world and its lawful engagements, and have prayed that I might rather be taken out of it now than suffered to do anything contrary to the Divine will. I am much tried with the prospects of the lectures, and would cheerfully give them up if I could see it was right to do so."

It was well for him that he could not see it his duty to decline lecturing. When the mind, by repose, is permitted to feed on its own sorrows, it aggravates instead of healing them. Ordinary employment is the best means of quieting our own spirits, and gives us an opportunity of comforting others with the comfort *wherewith we are* comforted of God. On the

5th of November, Mr. Allen recommenced his lectures, and the hearers sympathized with a man who had the kindness and courage, so soon after such a calamity, to give them the benefit of his counsel. His remark on it is,—"Gave a lecture at the Hospital to a large audience; unusually long plaudits. It was deeply trying; but I went through it as a duty."

During the whole course the lectures were never so much crowded; many could not get in.

At the close of the week, he takes this cheering view of his condition: that though his wife was gone, his child—his pious child—was left.

"Though favored at times with a little precious feeling of that which my soul longs to centre in forever, yet I am very often cruelly buffeted and cast down, and strong fears assail me that I shall *never* hold out to the end. The loss of my dearest Charlotte, with whom I was united in the strongest bonds of affection, the remembrance of her love, and her unremitting attention to my comforts, even in the most minute particular, the sweetness and humility of her spirit, the religious firmness of her mind, all—all rise up before me, and make the separation bitter indeed. I ought, however, to number it amongst my greatest mercies that my precious and only child has long given, and still gives me, the strongest reason to believe that she is one of the lambs of the Heavenly Shepherd. May all our spirits be united in Him forever!"

The remainder of the year he filled up with "Lectures, both morning and evening," with attendances at the various Committees of the Bible, School

and African Societies, and in correspondence with princes, nobles and generous friends, to complete the subscription of ten thousand pounds. On the last day of the year, Mr. Allen gives the Duke of Sussex an account of his success in the following beautiful and characteristic epistle:—

"To the Duke of Sussex.

"*London, 31st of Twelfth Month, 1816.*

"Divine Providence has been pleased to crown the cause which has been so nobly patronized and supported by thy royal brother and thyself with the most complete success.

"The invested subscription of ten thousand pounds for the British and Foreign School is not only raised, but we shall have a surplus of two or three hundred pounds towards the new school-room, which we hope to get completely ready, and everything in activity in our new mansion, before the next general meeting in the month called May, which will be one of uncommon interest. The work prospers in all directions; and the only regret we now feel is, that poor Lancaster is in such a disposition of mind that he cannot harmonize with his best and tried friends, nor can they have anything to say to him until he gives unequivocal proof of a change of heart, for he would have ruined the whole concern, and some of those engaged in it, if great firmness under trying circumstances had not been displayed.

"I have said the *only regret*, not because I did not recollect *my endeared* friend, our late worthy secretary,

Joseph Fox, but because I have the most unshaken confidence that his happiness, in seeing the accomplishment of that object in which he made such large sacrifices, could not be so great as that which he *now* enjoys.

"If, at any time, thou wouldst wish to know how we are going on, and wouldst be pleased, through thy secretary, to give me notice of it, I would wait upon thee with pleasure.

"I remain, very respectfully, thine sincerely,

"WILLIAM ALLEN."

The reply of the Duke is very striking, as it proves that, on this, the last night of the year, short as was the time allotted to rest, it was rendered yet more brief by the deep interest which this excellent Prince cherished in the great cause of educating the poor:—

"FRIEND ALLEN,

"At the close of a very eventful year, I received your most welcome letter of last night. It did indeed convey balm to my soul. And as one's hopes are raised by a happy combination of events, I could not, after returning my humble thanks to Providence for all His great mercies, help exclaiming, that the year had turned out more fortunate than we mortals were inclined to hope. You, my good friend, who have so diligently worked in the vineyard, and have likewise had your severe trials this last year which has just closed upon us, will also rejoice in the full accomplishment of the second great work which you have

undertaken, and for which you have, with such admirable constancy, labored for so many years.

"Happy, indeed, would it have been for us could we have enjoyed our harvest in the company of our departed and excellent friend Fox. Still, I believe, his modesty would have kept him back on this occasion, had his friends not pushed him forward; therefore, it is better for him that he is gone, where, I trust, we may all go, if we endeavor to discharge, to the best of our faculties, those duties imposed upon us. It is this hope which consoles us, in some measure, for the loss of a valuable friend. Indeed, as *an equal*, one must consider the demise of a friend a *personal* loss, as nothing can replace him; and my friend Fox might perhaps have his equal, but his superior most decidedly not. What we are to do to replace him, without your assistance and advice, I know not.

"As for Joseph Lancaster, I will not begin the year by abusing him; indeed, every cause is a bad one where it is necessary to call in such aid; but thus far I must add, that great as his sins have been, and ever must be acknowledged, the smiles of flattery were too bewitching for him, and he has unfortunately become a slave at the shrine of that seducer.

"Should matters change, I never will refuse shaking hands with him; but I must be first satisfied that the heart has ever remained pure, and that his imagination only was bewildered and intoxicated.

"Excuse this hasty scrawl—it is now half-past five, and I am just setting off for Windsor, to be present at my mother's breakfast.

"May every happiness attend you, and may Providence continue to prosper our great undertaking, is the sincere prayer of your well-wisher and friend,

"AUGUSTUS FREDERICK."

"*Kensington Palace, January 1, 1817.*"

So that joy was mingled with Mr. Allen's sorrow, and his heavenly Father crowned the year with His goodness as he thus beautifully commemorates it.

"The year which has now closed has been singularly awful to me. In it I have lost my precious Charlotte, who was the balm of life, my comfort and support under all my trials and labors for the good of others. In this year also I have lost my dear fellow-laborer in the great cause of the education of the poor, Joseph Fox; and here am I left behind; yet, truly, I must acknowledge that the Almighty hath been good to His poor afflicted servant. Lord, preserve me!"

The year 1817 opens with a similar spirit of dependence on God, and an earnest desire to be entirely consecrated to his service.

"If the Lord would but condescend to purify me thoroughly, and manifest His will with clearness, I think, at times, I could give up all to follow Him; but O, the hardness and corruption of the human heart! who can know it?"

His house had long been the resort of foreigners who took any interest in general education, or wanted information on the best methods of conducting it, and he seems to record in his diary his increased pleasure if they partook of his hospitalities. This *was one of* his dinner parties:—

"At dinner we had the company of Baron Strandman, Dr. Hamel, the four Russian youths, Sultan Katta-Gary-Crimgary, with Mornay, etc., etc. We spent a very interesting afternoon, conversing with them about the Bible Society, schools, etc."

The little kingdom of Hayti had received special attention from Mr. Allen. He labored hard to extend its civilization both by commerce and education. The following letter from Henry Christophe, the King of Hayti, addressed to Mr. Clarkson, will show the ample success of their endeavors. Both its composition and spirit do great credit to the African monarch:—

"THE KING TO THOMAS CLARKSON, &C., &C.

"*Palace of Sans Souci, Oct. 18, 1816, thirteenth year of Independence.*

"SIR, MY FRIEND,

"I have read and meditated upon the contents of your letter of the 5th of August, with all the attention of which I am capable.

"I am sensibly touched by the great interest which you take in the cause of the Africans and their descendants—in the prosperity of Hayti, and in my personal reputation, and therefore I will reply to you with the frankness and sincerity which the relation in which we stand to each other requires; and I hope that you will thus become acquainted with my character and motives, as I think I am with yours, and with those of *my other* estimable friends.

"Entirely devoted to my project of establishing public instruction, of extending moral principles as widely as possible, and of concurring with the noble and generous views of our friends, I have welcomed with gratitude the masters and professors whom they have sent out to me. As soon as Messrs. Gulliver and Sanders arrived here, I fixed them in the metropolis, and have procured them scholars, whom they instruct upon the plan of Lancaster. I am astonished at the effects of this new system, and at the premature intelligence which it develops in the pupils. In fact, I consider the sending of these masters as the greatest benefit my friends could have conferred upon me.

"Mr. Evans, the teacher of drawing and painting, is established at Sans Souci, and his school is also opened.

"I trust that my friends will send out other masters and professors for the supply of the Royal College, and to enable me to extend the benefits of education to every town in the kingdom.

"I am too desirous of meriting the kindness and esteem which have been shown me, not to make every effort in my power to secure the approbation of my friends.

"I beg of you to watch over the interests of the Africans, our brethren and of the Haytians, their descendants, with your usual care, zeal and humanity. You, who have so long been the champion of this noble cause, cannot be indifferent to my solicitations.

"Believe me, Sir, with the greatest respect and the most cordial friendship,

"HENRY."

In the supply of teachers to this infant state, Mr. Wilberforce united heartily with the Committee of the British and Foreign School, and two masters, Gulliver and Daniel, were sent out with slates and other school materials, to establish the system there. But it soon appeared that Mr. Wilberforce had been prevailed upon by other parties to prefer sending teachers by another channel. "Judge of my surprise," says Mr. Allen, in a Christian and spirited remonstrance to Mr. Wilberforce, "when we were informed by the owner of the *Sprightly* that Mr. Wilberforce had spoken for a passage for a schoolmaster—that his name was Sweet, and that he was sent by the National Society. The business will be fully explained to Christophe, but I am afraid that he will begin to suspect that his new friends are not acting in concert with each other; I have, however, great confidence in his good sense."

At a Committee-meeting about the close of the year, Mr. Wilberforce came in, when the whole matter was discussed. He consented at last to pay for the slates and materials, though obviously much chagrined at their being sent. "His preference for the Church of England plan," says Mr. Allen, "is marked."

He had evidently placed himself in a somewhat equivocal position, as an annual subscriber, a vice-president, an eloquent advocate, and yet, according to his sons, a disapprover of the Society; and if the sons of Wilberforce correctly estimated their father's opinions, the difficulties which frequently presented themselves to the Committee in their intercourse with this otherwise *good man*, are explained.

As the Duke of Kent was residing on the Continent, Mr. Allen was very anxious that full accounts from time to time should be sent to him, on all subjects in which he was specially interested. The following letter exhibits the sweet spirit of the writer:—

"*London, 2d of Third Month* (*March*), *1817.*

"ESTEEMED FRIEND,

"I trust thou knowest my disposition too well to attribute the plainness of this address to any other cause than an adherence to my religious principles, and wilt not suspect me of assuming too great a degree of familiarity, in consequence of the kind notice with which I have been hitherto favored.

"I have long wished to write, but I have been partly prevented by the heavy affliction which Divine Providence has permitted to come upon me, and partly by a fear of being intrusive; the latter impediment has been removed, by a paragraph in one of thy letters to Rae Wilson, a very zealous friend to our school concerns; and knowing that he was in the habit of writing to thee, I have furnished him, from time to time, with such information as I thought would prove acceptable; but, in the present instance, I can trust no one with the expression of some sentiments, which nothing but a sense of duty and affectionate attachment to thee would have compelled me to hazard. The Duke of Kent knows that I have never courted his notice from any *interested* view; indeed it is only in order to be more extensively useful to my country and to mankind, that I wish to *be known* to those in the higher ranks of society.

"Since my return, I have inquired anxiously into the state of those arrangements, which are so admirably calculated to remove all those embarrassments that must have pressed heavily upon thy mind, and which we all so deeply deplore; and I was delighted to find that they were operating to our utmost wishes.

"It is not only of consequence to complete this great work, but to complete it in the shortest possible time, because the absence of so powerful a patron from the country, is an injury to those works of benevolence, which distinguish England among the surrounding nations; and any interruption to the plan would put off that day, so honorable to the Duke, and so gratifying to all his real friends, when he shall have discharged all his engagements, and be in full possession of all his revenues; and *that* by a wise disposition of his own resources."

Mr. Allen proceeds to touch upon some other important and delicate questions, most intimately connected with the happiness and welfare of the Duke; and after very modestly but earnestly offering some suggestions for his consideration, he details the progress of the education of the poor, and concludes:—

"I must now repeat the earnest hope that nothing which I have said may give offence to the Duke of Kent, and I am sure it would not if he knew my heart, and with what sincerity and attachment I subscribe myself his faithful and respectful friend,

"WILLIAM ALLEN."

An extract from the Duke's reply, dated Brussels, *May 5, 1817, will show* his appreciation of Mr. Allen's

exertions, and the characteristic resolution of his noble mind.

"It would have been exceedingly satisfactory to me, had it been in my power to have attended the last meeting of my Committee at Karslake's, knowing the sincerity of your heart and your attachment to me. I am happy to find that you are perfectly convinced of my adherence to the spirit of my original agreement, and I will venture to say that nothing shall divert me from it. Indeed, when every three months I have the satisfaction of seeing between four and five thousand pounds wiped off, no other stimulus can be wanting to induce me to go on, even if I were not bound by that most sacred of all ties, a promise to my friends. Upon the *other* point, to which you have so delicately alluded, I shall only say that I trust Providence will direct my proceedings for the best, and that I shall never deviate from the line which I conscientiously believe it is my duty to pursue.

"I take my leave by repeating the unalterable sentiments of friendship and regard, with which I remain, esteemed friend, yours most faithfully,

"EDWARD."

Two female friends, H. Field and E. Barker, from America, were desirous of paying a religious visit to some parts of the Continent of Europe, and it was proposed, as on a former occasion, that Mr. Allen should accompany them. At first it seemed a duty to decline the service; but, on consulting his pious mother, she encouraged his going with them, though

the pressure of engagements and the extent of correspondence at this time were very oppressive.

The two females from America; Josiah Forster; his nephew, Daniel Hanbury; "his beloved Mary;" George Majolier, who was returning home to his parents; and Mr. Allen, started on Saturday, the 21st of June, for Dover, spent the Lord's day in that town, and on the next went on board the *Countess of Elgin.*

They proceeded to Paris on the 26th, and visited the Abbé Gaultier and several eminent individuals, whose love to education and evangelical religion drew forth the best affections of Mr. Allen's heart. Some places of interest were shown to the American Friends by one who, though dressed in a plain garb, could estimate the valuable and beautiful in the works of man. This is his description of a view of Paris:—

"After tea we went to the top of Montmartre; it was a beautiful sunset, and the view of Paris from it, lying as at our feet, was truly grand, and, as they burn only wood, nothing obstructs our having a clear sight of the whole; on the northeast side of Montmartre are the gypsum quarries, which they were burning for plaster of Paris: all the houses of Paris, as far as I could see, were built of stone; looking to the right, the gilded dome of L'Hopital des Invalides is a striking object; still more to the right, in the distance, is St. Cloud, the residence of the King; before us the two towers of Notre Dame; the view altogether was very fine."

"We dined at Fontainbleau; a large place; very quiet, and few persons to be seen. It was the favorite hunting seat *of Henry IV* of France, and of Bona-

parte, who signed his abdication in the palace here, which we visited. It is very splendid and covers much ground. The apartments are magnificent; several of them hung with Gobelin tapestry. There are most beautiful vases of Sevres porcelain; a table also of the same excellent workmanship."

It appears that the taste of Mr. Forster had nearly cost him a lodging in the gaol at Lyons:—

"We were surprised at receiving information that Josiah had run a risk of being arrested to-day, in consequence of wearing a red carnation in his button-hole; it appears that within the last ten days several persons have been taken up for wearing red pinks in their coats."

From Lyons the travellers proceeded to Congenies, which they reached on the 10th of July. Their fellow-professors of that vicinity were assisted by them in more perfectly arranging their system of church discipline; overseers were appointed to watch over the flock; the school was reorganized; some interesting youths were appointed as teachers to the different classes; pecuniary assistance was given, by which the women Friends were enabled more efficiently to pursue their occupation of spinning; and facilities afforded for the fuller employment of the men, particularly in the winter season.

Some unhappy prejudice existed in the minds of a few individuals towards each other, and Mr. Allen could not rest till this stumbling block to their edification was removed. It was happily accomplished in a manner similar to that which he adopted at Pyrmont. *O, that all Christians* would act the part of William

Allen, and heal the divisions among the members of churches, instead of widening them, and thus encouraging distance and separation!

After thus laboring diligently for the spiritual and temporal welfare of the little settlement of Friends in that part of the world, they parted from them in much love, amidst the tears of a poor but affectionate people.

"Whilst passing from one of the neighboring villages to another," Mr. Allen observes, "Daniel Hanbury announced that my dear friend F. Martin was coming on horseback to us; he was soon by the coach side; we mutually rejoiced to see one another. I find dear Martin has exerted himself strenuously in the school cause; and here is an ample field. He is about to leave this district, and enter upon the office of pastor at Bordeaux. I think E. P. Frossard should succeed Martin in his labors in the school cause in this part of the country."

On the 25th of July they proceeded to Montpelier; here they met with some serious persons; inspected the prison and a large establishment for beggars.

The next day they proceeded towards Bordeaux, and were kindly welcomed by the aged Pasteur Martin, President of the Protestant Consistory, who rendered them every assistance in his power during their stay of two days at that place, after which they pursued their journey, arriving on the 12th of August at Versailles, where they visited the palace, the gardens, library and the grand and petit Trianon, the former built of Languedoc marble, by Louis IV, for Madame de Maintenon, an ambitious woman, and the tool of

the Jesuits in the persecution of the Port Royalists, and the good Fenelon and Guyon. The splendid vases of malachite and Sevres porcelain, with the gorgeous tapestry of the Gobelins, a beautiful pint cup of lapis lazuli, and over one of the mantel-pieces a group of figures in bas-relief, exquisitely cut in agate, particularly attracted Mr. Allen's attention. In the evening they proceeded to Paris, and on the 13th visited the Jardin des Plantes, in that city, where Mr. A. remarks:—

"We saw everything to great advantage, the day being beautifully fine. The scientific names of the beasts are attached to their apartments, which are very roomy; and the botanical student has every facility, as the plants are all labelled. I suppose there is not in the whole world anything to equal this garden."

"On the 14th I was introduced by Count Lasteyrie, to Professor Arago, the assistant astronomer at the Royal Observatory;" an interesting establishment, which of course Mr. Allen visited. He enumerates a variety of telescopes and other optical instruments with which he was much delighted. Above all he was cheered to learn from Count Lasteyrie that the French government had recently sent down orders for the establishment of schools on the plan of the British and Foreign School Society in each of the departments. Soon afterwards he learned that the whole of the Island of Hayti was provided with teachers on the same plan.

The next morning they left Paris for Dover, where *they parted* from their American friends, and arrived

in London on the 24th of August. His review of the journey is thus expressed:—

"On my return from my long journey, in which my dear child and I have travelled by land and water nearly two thousand miles, I find everything at home apparently in order and going on well; for which, and for our preservation and that of our dear companions, I desire to cherish reverent gratitude. I have felt much peace in this little act of faith and dedication, and have at times been ready to say, Lord: it is enough; continue to preserve me and mine to the end: yet nature feels deeply the privation of her sweet society, who loved me ardently, and whom it was my constant delight to render happy—but oh! my dearest Charlotte, I have the firm conviction that *thou* art safe, whate'er becomes of me!"

On the 18th of September, he attended the British and Foreign School Committee, and gave an account of his visit to France. At his suggestion the Committee agreed to contribute £200 towards the expenses of Frossard, who should travel through the south of France, to promote and assist in the organization of new schools, and endeavor to rouse the richer classes of the Protestants to subscribe towards a fund at Bordeaux, where they were anxious to establish an active Central Committee.

"I would strongly advise you," writes Mr. Allen to his friend Martin, "to sit down to the map of France, and mark all the places where the Protestants are most numerous, and to plan out the first journey in a direction where complete success is most probable, for a degree *of success* in the first instance will en-

courage and give fresh spirits both to him and to the Committee. Having settled the route, you should next consider who are the persons to whom it will be useful to address letters of recommendation, and you should especially endeavor to secure the co-operation of the prefects and members of government; in his way he should see all the Protestant pastors, and endeavor to interest them in the cause, and prevail upon them to advocate it; and also to distribute copies of Count Lasteyrie's book upon education to such of their hearers as have property and influence.

"What a privilege to be placed by Divine Providence in a situation for doing such essential service to your country, to religion and to mankind. I need not say what rigid economy will be necessary in conducting this great work; but I hope that Divine Providence will incline the hearts of those who have it in their power to contribute the means."

On the 30th he records:—

"Went up to Prince Esterhazy, by his request, to converse with him on the subject of schools; we had a most interesting conversation of above an hour; I explained the difference between our plan and Bell's. The ambassador expressed a full resolution to introduce our system into Austria, and to send three or four lads to be instructed at the Borough-road."

Thus was the influence of this good man extended on every side. His home, his heart, his purse, were open to all of any country who would help him to disseminate the knowledge of Jesus Christ by the circulation of the Scriptures and the education of the *poor*. *Every* one, from whatever quarter of the globe

he came, was impressed with the singleness of purpose and devout assiduity of his noble heart, while they saw him maintain his own religious principles, and even peculiarities, with a decision as remarkable as it is rare.

His lectures were continued at the Hospital, four every week; and his attention to any of the institutions to which he had once given his name never flagged. The latter part of this year his evenings were more than usually devoted to astronomical observations and calculations in his observatory at Newington, and with the single exception of the pain he felt, in common with the entire community, on the death of the amiable Princess Charlotte, on whom the hopes of the nation were fixed, appears to have closed happily and usefully.

CHAPTER IX.

FIRST EFFORTS IN MINISTRY, AND VISIT TO LANARK.

We have before observed Mr. Allen's attention to the practice among the Society of Friends, for some of their number who feel a concern for the spiritual welfare of their fellow-members, to pay visits of inquiry, condolence and instruction, to each family attending worship at the particular meeting to which they belong. Mary Dudley and her daughter engaged Mr. Allen to accompany them in visits they were about to pay; "but, alas," he adds, "I am so weak, low and poor, that I seem utterly unfit." Yet in the review of a week, he records:—

"I have now joined our friends, M. and E. Dudley, in nine family visits, in most, if not all, of which, I thought that a precious degree of Divine power prevailed, and was graciously permitted to attend us from house to house. It seems to be a time of encouragement, and has been marvellous to me, as I have thought it right to say something in most of the families hitherto and have had peace in it."

This was repeated till the circle of visitation was completed. How well he was adapted for such an exercise, may be judged of by the spirit evinced in the following extracts:—

"*Still under* the feeling of great poverty of spirit—

Lord how long! O that Thou wouldst purify me thoroughly, and having seen meet to strip me of what was *dearest* in life, enable me to devote the remainder of my days to Thy service, and condescend to show me clearly how I may shake off every shackle and burden which may have a tendency to impede my progress towards the heavenly city."

"Still travelling through a barren land, but meet with some springs now and then. We cannot command that heavenly enjoyment, the sense of the Divine presence, but we ought to use our utmost exertion to keep the mind in a fit state for it."

"A struggle must be maintained against a disposition to seek ease at the expense of my duties."

What parent would not hail the visit of a friend who could give such advice to his children, as that written by Mr. Allen to Emilien Frossard, the son of M. Frossard, of Montauban, whom he kept in his house for some time, and then gained him a situation as assistant in a respectable school near Manchester? The day of his departure he put into his hand the following most valuable letter:—

"DEAR EMILIEN,

"I feel anxious for thy welfare in every respect, and especially in thy going alone among perfect strangers: but, if thou art careful to attend to the Divine Monitor in thy own mind, the Spirit of Christ, thou wilt be under the notice and protection of the greatest of beings, and wilt be favored with that sweet peace in thy own soul, which is far beyond all other enjoyments. Accept, dear *Emilien*, the following hints from thy

sincere friend and well-wisher. Preserve this letter and peruse it occasionally.

"1. Devote some portion of the day to the reading of the Holy Scriptures alone in thy chamber, and pray constantly to the Almighty that He would enlighten thy mind to understand them.

"2. Endeavor to keep thy mind in such a state that thou mayst turn it to think upon God many times in the course of the day and pour out thy petitions to him in secret for preservation.

"3. Never do anything privately which thou wouldst be ashamed of if made public, and if evil thoughts come into thy mind, endeavor to turn from them and not follow up the train of them, or indulge them for a moment; always endeavor that thy very thoughts may be acceptable in the sight of God, to whom they are always open.

"4. Be careful not to read books of an immoral tendency, as novels, romances, etc., and endeavor to discourage it in others: they are poison to the mind.

"5. Be punctual in attending a place of worship.

"6. Be very careful what company thou keepest; have few intimates and let them be persons of the most virtuous character, for if a young man associate with those of bad character, he infallibly loses his own.

"7. Be very circumspect in all thy conduct, and particularly towards females.

"8. Study the interest of thy employer, and endeavor to promote it by all fair and honorable means in thy power; study the duties he expects from thee, and fulfil them faithfully, as in the sight of God. *Avoid entering* into any parties against him, if such

should be found among the pupils, and never speak disrespectfully of him.

"9. Endeavor to improve thyself in thy studies in the intervals of leisure.

"10. Never do anything against thy conscience.

"I have not time to add more than that my prayers are put up for thy preservation, and that as long as thou continuest to conduct thyself in a virtuous and honorable manner, thou wilt find a steady friend in

"WILLIAM ALLEN."

This letter called forth a most warm and grateful reply, in which E. F. states that he sent a copy of it to his father, who, delighted with the excellent precepts it contained, had thought it right to let the students at Montauban share in it, and made it one of his best lessons in morals and French composition.

It will be recollected that Mr. Allen had been often solicited by his mother, and others whose judgment he esteemed, to devote himself to the service of the ministry among Friends. His deep sense of his own unworthiness made him hesitate for many years; but it is not improbable that these visitations, in which he found more freedom and acceptance than he expected, helped to decide him as to the path of duty. On February 8th, he says:—

"Went with E. J. Fry and Cornelius to Newgate; about one hundred women prisoners were collected and behaved in a most exemplary manner. E. J. F. read the seventh chapter of Luke to them in a solemn manner and made some comments upon it very sweetly. I *thought a precious* degree of power attended. I

also ventured to address them and I felt peace. We were all well satisfied with our visit." And on the 11th:—"Meeting. Pretty close exercise of mind and a sense of good: the text, 'Feed my sheep,' was quoted, and I felt as if it would have been right to supplicate publicly, but after some conflict of mind I put it off, and felt uneasy afterwards; I have since been very low and poor, and yet, if it should be required of me thus to avow myself openly, may I not hope for indubitable clearness."

On the 8th of April, his difficulties seem to have been overcome—"The first meeting was to me a solemn time; I was impressed with what I thought a sense of duty to say a few words, which I deferred till the meeting was breaking up, when I ventured to utter them, and had peace, not only that day, but in the night also."

So that by visiting the families, and then the prisoners in Newgate, his mouth became opened to utter God's faithfulness to his assembled Church.

Much of William Allen's time was occupied, about this period, with committees and various engagements connected with the subject of criminal reform. On the 21st, he states:—

"Had an interview with Lord Sidmouth, together with S. Hoare, jun., T. F. Buxton and William Crawford, on the Reformatory for six hundred boys; we were well received, and the first half-hour was spent in considering the plans, with which he seemed pleased, and desired us to draw up a written statement, which he assured us should be laid before government. We *then had* a long conference on the cases of Kelly and

Spicer, the two boys condemned for uttering forged notes; we cleared our consciences, and, I think, made a little impression. He said that he had sent for the crown solicitor, and expected him every minute; we proposed waiting for him in another room, which we did, and then Buxton very properly laid the case before him; he promised to inquire into it without delay; Buxton and I then went to the Penitentiary, Millbank and to Tothill Fields."

The statement required by Lord Sidmouth was most ably drawn up by Mr. Allen, and presented at a subsequent interview, when his colleague and himself met with a most favorable reception.

At the close of the previous year, Mr. Allen laments the abominable conduct of Robert Owen—a man he had signally served, and who, at first, promised so well—in the following strain:—"Robert Owen is in town, and I am much distressed about him. He has blazoned abroad his infidel principles in all the public newspapers, and he wishes to identify me with his plans, which I have resisted in the most positive manner; I am resolved not to remain in the concern of New Lanark, unless it be most narrowly and constantly watched by some one on whom we can thoroughly rely."

He thought it necessary immediately to confer with Lord Sidmouth, and stated to him how much he and his partners in the Lanark concern, not only disavowed, but held in abhorrence the principles of Robert Owen. This determined the partners to visit Lanark, and in the month of April they arrived at the interesting spot; "the *principal object*," as he describes it, "being

to discover whether any attempt is making there to weaken the faith of the people in Divine revelation; though I must say that all accounts justify a hope that they stand firm to the principles of Christianity."

After a week's residence there, he writes:—

"This has been a trying week, as I have had deep exercise of mind on account of Robert Owen's infidel principles. I have sustained many disputes with him. We have endeavored to get pretty full information relative to the state of the concern at Lanark, both with regard to the population and the business. What I pray for is to be favored to see clearly what is required of me to do. Oh! that He whom I wish to love and to serve, would favor me with light and clearness!

"I find that when R. O. was applied to at first for leave to establish a Bible Society, he refused, but afterwards some of the people established it, and now his wife and family subscribe. Just before dinner on the 6th, I asked R. Owen's wife whether she thought that the people would be inclined to meet the London proprietors, and to receive any communication which they might be disposed to make: she said they would be quite disposed. I rather think she must have told her husband; for he no sooner saw me when we were going to dinner, than he asked me whether I was disposed to have a meeting. This put me to the test; I told him that I did feel inclined to meet the people; but it was only fair to state, that though I should certainly prepare nothing beforehand, yet since he had addressed them on his principles, I might feel it *right to* state what were ours. He immediately said,

'Will to-morrow evening do?' I assented, and in the kindest manner he said that notice should be given to all the village. I replied that my wish was merely to meet the work-people and officers of the establishment, though I should not object to any one who might wish to come. In the meantime, a deputation arrived from the work-people, stating, that they were preparing an address to the London proprietors, and requesting to know when they might present it. We fixed upon the time of the meeting, when what I might have to say would come in very naturally in the reply. In the afternoon I took a little walk by myself in the grounds, and felt as if half my burden was taken off, by having consented to the arrangements for to-morrow evening. The engagement, however, appeared a very weighty and difficult one, as, on all accounts, I wished to avoid any unnecessary pain to R. O.'s feelings; while, at the same time, my peace consisted in speaking the whole truth.

"The next day Joseph Foster and I took a walk to Old Lanark, to see the minister there, and inquire into the moral state of the people at the mills; he said he was not aware of any case of drunkenness for a year or two past, and he did not think that Owen's principles took any root among the population. We then went to another of their ministers; he gave us a very good account of the morals of the people at the mills, and I find that he visits them often; he seemed heartily glad to hear our sentiments on the subject of the Scriptures, and we urged him to visit the schools, and see that they were taught there, and also to correspond with us if he saw any attempt made to intro-

duce anything contrary to revealed religion. On our return to the mills we had a conference with the master of the work-people who has had the general superintendence. He has the character of a steady religious man, and his information was satisfactory. About half-past seven we went down to the works, where we found the people assembled in the great room of the institution, to the amount of several hundreds; we went up into the gallery, and took our seats in front. The deputation walked up the middle of the room, and the reader, Innis, the schoolmaster, mounted the pulpit, and read audibly the following exceedingly well composed address:—

"'To WILLIAM ALLEN, JOSEPH FOSTER AND MICHAEL GIBBS, ESQUIRES.

"'GENTLEMEN,

"'We, the inhabitants of New Lanark, beg to address ourselves to you, as part proprietors of the establishment, on your appearance amongst us. We have had several opportunities of expressing to Robert Owen, Esq., our grateful sense of his continued kindness to us, as our more immediate master; and would now offer you our most cordial welcome, on visiting this place. We are fully aware, Gentlemen, that although your other pursuits may prevent your continued residence in the village, yet, whatever tends to add to our comfort, or to render our circumstances easier, will meet with your approbation; and, in this view, we regard it as not unnecessary to thank you, thus publicly, for the many advantages we enjoy, *through your* co-operation with Mr. Owen, and the

other partners in the concern. The care which is taken in gratuitously educating our children, and the humane treatment we experience, under the persons to whom is committed the management of the various departments of this work, are advantages which call forth our earnest expressions of gratitude. We are sensible that our circumstances are much superior to that of all other cotton-spinners; and it is our desire, by a steady attention to our various duties, to merit a continuance of that kindness which we now experience. We hope the interest you have taken (in conjunction with the other proprietors) in the bill now pending in Parliament,—having, for its object, to place others, of the laboring class, in some degree, on a footing with ourselves,—will be rewarded, by your seeing it pass into a law. We conclude, by expressing our desire that all cotton-spinners enjoyed the same advantages as we do; then would the master manufacturers feel the superior gratification arising from possessing the affections of a well-treated and happy people; and their servants that pleasure which a continued kind attention, on the part of the master, is calculated to afford.

"'With much respect, Gentlemen, we sign ourselves in the name, and by the request of the inhabitants of New Lanark, etc.'

(Signed by eight persons.)

"When it was finished, Joseph Foster, Michael Gibbs and I, rose, and I was mercifully favored with utterance and strength to discharge the burden which has so rested upon my mind, though the engagement

was one of no small delicacy, Owen being present. I felt a comfortable degree of best help, and spoke for about three-quarters of an hour. The people were remarkably attentive, and when all was over separated very quietly. R. O. and I walked together to Braxfield. He did not make the least objection to what was said, but remarked that that day would be long remembered by the people. J. F. and M. G. said that they could not have wished a word altered. I was deeply thankful in being thus helped, and one of my great objects in visiting Scotland being accomplished, I looked towards setting off home with pleasure."

The next morning Mr. Allen received a deputation, requesting that he would favor the inhabitants with a copy of his reply; but a difficulty arose, as he had not previously written anything for the occasion. He promised, however, that on his return to London, he would endeavor to send what he could recollect on the subject.

He begins by giving them a history of the reasons which induced them to take the mill, and then proceeds,—

"We are then embarked together in a common cause—your interests and our interests are intimately blended. We are aiming, not merely to promote the comfort and happiness of the people of New Lanark, but to afford an example to the manufacturers of Glasgow, of Stockport, of Manchester, and, in fact, to every manufactory in the whole world; for these principles are of universal application.

"In this important business, however, your cordial *co-operation* is indispensably necessary; the eyes of

the world are upon us, and much, very much, depends upon the nature of your conduct. Those who are watching for evil would be glad of an opportunity of impeaching the moral character of the population here—would be eager to employ it as an argument against our plan; and most effectually would they counteract all our attempts to propagate it, were they able to show that the cause of morality and virtue were not promoted by it. But, from all that I have heard and seen, I feel the deepest conviction, that, in point of moral and religious feeling, as well as in temporal comfort, no manufacturing population, of equal extent, can compare with New Lanark."

He then declares that, while they were anxious to promote their *temporal* comfort, they felt the deepest interest in what related to their *eternal* well-being, and presses upon them the value of an interest in Christ above every earthly consideration. "But," he adds, "here we would be distinctly understood: We are not desirous to see you proselyted to this or that form of religion, but we are anxious to see your children brought up sincere Christians. The London proprietors, who are now present with you (as well as our friend John Walker, now upon the continent), though firm believers in the Christian religion and the truths of Divine revelation, as contained in the Holy Scriptures, and as applied by the Spirit of God in the secret of the heart, themselves differ as to some less important particulars. Joseph Foster and myself are members of the Society of Friends; Michael Gibbs is a member of the Established Church of

England; but we all agree with the Church of Scotland in the main truths of religion. We believe that the true Church of Christ consists of members of all visible churches, who, in the sincerity of their hearts, are endeavoring to know and to perform the will of God—who are faithful to what is manifested to them to be their duty. These will be finally accepted whatever denomination they may have borne among men, and will, in a glorified state, form part of that company which no man can number, gathered from every nation, kindred, tongue and people, which the Evangelist John, in the visions of God, saw surrounding the throne, and uniting in the universal hallelujah."

He then proceeds to avow their firm belief in Divine revelation, and by a series of arguments from physical science, proves the just and wise government of God, and the insufficiency of human reason to comprehend infinity. Appealing to the characters which faith in Christ had formed in all ages, he concludes that the Christian dispensation is of Divine origin, and presses it on the attention of all who heard him:—

"This is the only principle upon which true happiness can be built; and therefore, in the education of your dear children, we are especially anxious that they should be trained up in a knowledge of, and reverence for, the Holy Scriptures, and that their tender minds should be imbued with the great truths of revealed religion. But we must depend upon you to second our efforts for their good, which will most effectually be done by the powerful influence of a pious example in yourselves; by firmness, tempered

with kindness, in repressing and discountenancing every appearance of angry passions, every deviation from truth and sincerity, and by teaching them the importance of a due observance of the day appointed for Divine worship. Then may we expect the blessing of Heaven upon our great experiment;—then may we, indeed, confidently hope, that your children will become useful and honorable members of society at large, and your greatest temporal comforts in your declining years. The bonds of natural affection will be strengthened by the principles of our holy religion; and having honestly endeavored to put your beloved offspring in the right way, you may descend to the grave blessing and blessed, and lay down your heads in peace."

In the course of this journey William Allen spent a few days at Glasgow, where he attended a meeting of the Peace Society, held at Dr. Chalmers'. The subject was discussed, whether they should go the whole length with the London Committee as it regards defensive war. "Dr. Chalmers seemed against it, Collins for it; I gave my sentiments on the same side as the latter, and had peace in doing so. They all appeared to feel the force of the observations, and Dr. Chalmers promised to study the subject deeply."

"In the evening we went by appointment to pay another visit to Dr. Chalmers, and had much interesting conversation about the poor, etc.; I told him my plan for general investigation, which he seemed to approve."

After visiting James Ewing, a magistrate, "an ex-

cellent man, warmly interested in the subject of prisons, and who has paid great attention to the state of the poor," and Erskine, of Mar, "a very benevolent old gentleman, who gives away most of his income in charity," and Jeffrey, the Editor of the *Edinburgh Review*, and enlisting him in the prison cause, on which he engaged to write an article if Mr. Allen would furnish him with materials, which "interview was particularly agreeable." He adds:—"About five o'clock I went to Dr. Brewster's, in Melville-street, and met a large party there—L. Horner, Pillan, of the High School, Count Brenner, a very interesting young German, etc. After dinner we had much satisfactory conversation about schools and prison discipline."

"*11th.*—Dr. Brewster came to breakfast with me at the hotel; about half-past ten Dr. Hoppe called, and took me to see his lecture-room, which seems admirably contrived, and capable of holding several hundred pupils; in the apparatus room he has a considerable number of very large closets, in which the apparatus is nicely arranged for every lecture; and he has papers for each lecture, with instructions to his assistant."

On the same evening they set off by mail, travelling all night and the next day, and on the following night slept at York. From thence they posted to Stamford, and arrived the next day in London:—a journey which can now be accomplished in a few hours. The result of his visit he thus states:—

"The investigation which we have made at Lanark has been very satisfactory, and I have had much peace

in the public opportunity I had with the work-people, so that, though the journey home was rather fatiguing, my mind was at ease. I begin to hope that even this undertaking may be blessed, and that, perhaps, we were permitted to enter into it, to prevent New Lanark from becoming a seminary for infidels: how thankful shall I be if this is the case!"

CHAPTER X.

JOURNEY TO NORWAY AND SWEDEN.

In a letter which Stephen Grellet addressed to Mr. Allen, in February, 1818, he mentioned the deep exercise of mind under which he had long labored, in the prospect of religious service in Europe, particularly in Russia. He had, at length, thought it right to submit the subject to the judgment of his Monthly Meeting, and though the matter was then in too early a stage to enter much into detail respecting his views, he was desirous, after the first public step was taken, to convey the intelligence of it, himself, to this "brother beloved." It awakened no common degree of sympathy in Mr. Allen's mind; he seemed to have an idea of the contents of the letter before he opened it, and from that period there was a reference, in his arrangements, to the probability of accompanying Stephen Grellet on his interesting tour. As this would take him from his family, business and engagements, for many months, it was a subject which required the deepest consideration, and, to decide in favor of it, the clearest conviction of duty. He, who was in the habit of carrying the minor concerns of life to his Father and God, did not fail to seek counsel from on high, on this important and interesting busi-

ness. He shows us the workings of his soul in the following statements, made in July:—

"*20th.*—Dear S. Grellet is arrived at Liverpool; we may expect him in London next week. Now comes the trial; but if my great Master will but condescend to make the path of duty plain, whether it is to go or stay, I feel quite resigned, for I know that I can never be truly happy but in doing or suffering His will; and, if but favored with clearness that it is right to make those sacrifices which will be necessary, in case it seems my duty to accompany dear Stephen, it is all I wish. I shall then leave my precious child, my dear aged mother, with others who, by natural and spiritual ties, are dear to me—in confidence that they will be supported and cared for by the Shepherd of Israel."

The manner in which his great Master confirmed his desires, he thus relates, in a review of a week, during which Stephen Grellet was a visitor in his house:—

"A time of deep exercise of mind; the great enemy appeared to be let loose upon me, but faith prevailed. As the time of trial drew nearer and nearer the concern became heavier and heavier, and on Seventh-day it seemed as if I must give up. On First-day evening dear Mary, S. Grellet and I, went to dear R. Christy's, where we had a religious opportunity never to be forgotten. Divine love and power plentifully overshadowed us, and melted us all in a remarkable manner; no doubts remained; at the close I was engaged in supplication for my precious child, committing her to the protection of our Heavenly Father."

After that which he considered a satisfactory assur-

ance of the path of duty, he publicly communicated his intention to accompany Stephen Grellet, and received from the members of his church sympathy and confirmation.

After obtaining introductions from the Swedish Ambassador, from Count Lieven to his brother, to Prince Galitzin and to the Russian Ambassador at Stockholm, he went to Kensington Palace, at the request of the Duke of Kent, to spend a short time with him previous to his departure. On the next day, August 4th, he accompanied the Duke and Duchess of Kent and Prince Leopold to the Borough-road School, and on the 8th he took leave of his "dear aged mother," his "beloved child," "the family," and "Rebecca Christy," his "precious sister in the unchangeable truth." With deep emotion, Stephen and himself started in a post chaise about seven o'clock in the evening, took up their friend Joseph Foster at Bow, who accompanied them to Harwich, while Enoch Jacobson, a Norwegian, who was to be their fellow-traveller, brought their baggage by coach. They staid a night at Ipswich, with their friends, Richard and Ann Alexander; Priscilla Gurney came all the way from Norwich to meet them, and Thomas Clarkson dined with them. After dinner they had a solemn and affecting parting with their friends.

They were bound for the port of Stavanger, in Norway, but the wind proving contrary, they were obliged to remain at Harwich until the 15th, when they embarked on board the *Freeling*, not without some apprehension that they might be forced to return. *This, however*, did not prove to be the case, though

at first they made very slow progress, and during part of the voyage suffered much from the tossing of the vessel. The wind continued contrary, and the voyage was a very trying one, the vessel affording but little accommodation; but he was able to read and write, and took many observations with his sextant, which, with a telescope and other instruments, were his travelling companions.

How these good and holy men improved their limited opportunity of usefulness on board the vessel it will be instructive and pleasing to read:—

"After dinner we went upon deck, and sat in our usual place by the companion; I read several chapters in Isaiah, after which we sat in silence. I had some conversation on religious subjects with the ship lads, and also with the captain; after tea we resumed our places by the companion, when I again read in the Scriptures, and at sunset we had a season of refreshment and comfort."

"*Eighth Month 25th.*—On going upon deck, this morning, I discovered land at a distance; and a quarter before eleven we took a pilot and his two sons on board, and soon arrived at Stavanger.

"Stavanger is situated at the head of an arm of the sea; the population is estimated at about three thousand; the houses are universally built of wood and covered with tiles. Keiland, the son of one of the principal inhabitants, came on board; he speaks English very well, and I delivered to him our letters of introduction; he was so kind as to expedite the examination of our baggage. The inn is a large quiet house, situated near the landing place, remarkably

clean; and, after our doleful imprisonment in the vessel, this change is very grateful to our feelings.

"The pilot expressed to Enoch a great anxiety to purchase a Bible, and stated that the single copy which they had among them had almost excited a quarrel, so many wishing to possess it, that they were, at last, obliged to decide it by lot; it was concluded to give the old pilot one, which he very gratefully received; his son afterwards came down and intreated permission to buy one, saying he had the money for it, but as Norwegian Bibles are scarce with us, and we had given one to his father, we gave him a Testament, enjoining them both to read them to their neighbors."

"On the 26th we called upon the principal magistrate, a sedate man, who has been judge for twenty-six years, and had much conversation, through Enoch, on several subjects, amongst the rest, on capital punishment. He said, that in the district of Stavanger comprehending forty thousand inhabitants, in the space of one hundred and forty geographical miles not one person had undergone capital punishment for twenty-six years. This is only inflicted for murder or high treason. The cases of theft, he says, may generally be traced to idleness, and the average number in that period is only about six or seven per year. For small offences, persons are imprisoned in their own houses, upon their parole.

"The Dean told us that out of five or six hundred families in Stavanger, not more than fifty have a Bible —that the people are willing to subscribe and pay for *them, and* some have actually paid, but they cannot

get them from the so-called Bible Society at Christiana. We propose to attend to this subject when we go there."

"We went to dine with G. S. Keiland, who is Mayor of the town, is very opulent, and owns about two-thirds of the houses in Stavanger, at his country house, about a mile out of town; it stands upon a commanding eminence, and his fine grounds and plantations were formerly covered with heath and stones, but now he has many fertile meadows with good rich grass, and keeps about forty cows and several horses; they are smaller than ours, have short backs and are strong built. He had invited Judge Löwold, Dean Stören and the young priest Lange, to meet us.

"We were cordially received by our host, who took us by the hand and bade us welcome to his house and to the country; he appears to have read much, is a man of considerable information and has been in England. I endeavored to excite a zeal in them to promote useful associations, and I think we shall set them to work on the Bible cause; there is such a scarcity of Bibles in Norway that even Priest Lange is obliged to borrow one for himself. Dean Stören thought that if he had a thousand Bibles he could dispose of them all, and even sell the greatest part of them in three months, and it was finally agreed that they should describe their wants in a letter to Steinkopff."

"*29th.*—G. S. Keiland called, not, as he said, out of compliment, but from affectionate regard. I told him of some *observations* I had made yesterday upon

the nature of the soil, and suggested the propriety of allowing a certain portion of land to the poor people of Stavanger; he said that he had actually made a beginning, but the prejudices of the poor were such that they could hardly be prevailed upon to adopt anything new; he had, however, found one man, who seemed to have some spirit for the thing; I told him if only one could be brought to lead the way, others, seeing his success, might be induced to follow. About three o'clock we prepared to go to the afternoon meeting of Friends. I was apprehensive that it would be crowded; curiosity having been excited by the meeting in the morning. When we reached the place, we found it rather difficult to get in; the room was soon filled, and a great many were upon the stairs; indeed, I was really afraid of some mischief from squeezing, more than two hundred being in the room —most of them were standing. Stephen had a long and satisfactory communication in ministry; after it was over the people seemed desirous of shaking hands with us.

"G. S. Keiland sent his servant with a present for the Bible Society of an old and scarce copy of the Danish Bible, 1589, and the Old Testament in four volumes, an ancient edition, which I am to forward. I am particularly pleased with this circumstance, as the acknowledgment which the Society must send will open the door for correspondence and for the wide diffusion of the Bible here.

"A pious young man, a farmer, called and begged to buy a Testament; he was very earnest to pay for

it, but we insisted on presenting him with one; we have numerous applications of a similar kind.

"We learn that there are no manufactories at Stavanger; some of the inhabitants are employed in agriculture, and many of them support themselves by fishing. A laborer can earn about three rix dollars per day, equal to one shilling and sixpence of our money. The women spin flax, which is not grown in the country, but imported, and they sometimes can earn two rix dollars per day.

"The average price of potatoes is about two shillings per bushel; the bread is made of oats and rye or barley, a loaf of rye bread, bran and all in it weighing three pounds, their weight, eighteen ounces to the pound, costs a rix dollar, equal to sixpence.

"It is said that all the children of the poor are educated, and the regulations of the country make it absolutely necessary; for they cannot set up in business, or marry, or perform any acts as citizens, unless they are able to read: all must be examined and confirmed when they are fifteen years of age, and for this purpose they must be able to read. This statement must obviously relate to towns and villages, as those who are scattered in the country have not the means. They have several small schools, but education is not well conducted. All poor schools are maintained by a tax upon the inhabitants, and are absolutely under the control of the clergy; a school might, however, be supported by subscription, in which case the clergy would have nothing to do with it.

"About sixty or seventy persons out of the whole population, *which, including* the neighborhood, is

about four thousand, are supported by charity. The general state of morals is reported to be pretty good, and the police is so well conducted, that if anything were lost in the middle of the street, it would be soon found and restored."

After taking an affectionate leave of these interesting people on the 31st, they were aroused between five and six on the morning of the 1st of October, by the captain giving them notice that he was preparing to get under weigh for Christiansand, to which they were now bending their course. "The kind landlady," says Mr. Allen, "shed tears on parting, and the old man, her husband, stood looking after us for a long time after we set sail."

The voyage to Christiansand was very tedious, the wind proving so boisterous and contrary that the captain was obliged to put into the port of Tananger, where they remained a few days. While on board the vessel, Mr. Allen had nearly met with a very serious accident:—

"I was seated," he says, "on the edge of the stern, repeating Olney hymns, and watching the grand style in which our little bark dashed through the tumbling sea, when taking my eyes off for a moment to look at my watch, there was a violent pitch which tossed me backward into the boat which was lashed across the stern. I was not at all hurt, but after this hint took a lower station."

"Christiansand is quite upon a level, and covers much ground; the streets are very wide, and are paved with rough stones and irregular flat slabs of *rock.* The town is supported principally by commerce

in deals and fish. We saw an extensive timber-yard where there were two saw-mills worked by water."

The letters of introduction with which they had been furnished, procured them a very kind reception. After inspecting the schools and prison, they dined with P. Isaachson, the principal merchant in the place. His family being absent, the company consisted entirely of gentlemen, about twenty of whom were present:—

"We were first assembled in a large room, beautifully papered with colored representations of natural scenery and figures very well executed. Here we stood conversing in groups, and soon felt ourselves quite at home and pleased with the order and hospitality which reigned. After dinner, the company, on rising, according to the practice of the country, shook hands and went down to the large room below, where coffee was handed, and we conversed freely in little parties. We had a satisfactory opportunity of informing the minds of the company upon several important subjects. P. I. then conducted us to a large establishment, founded by his late father for nine or ten aged women, and for the free education of a number of poor children. It is a very large wooden building, and the inscription in Norwegian over the door, imports, "Instruction for the young, and rest for the aged." This is a fine example of private benevolence. It appears that they are a more moral people here than in most other parts of Europe, yet they have suffered loss in this respect in consequence of the war. The testimony of some of the principal inhabitants *showed that* the children were very imper-

fectly educated, and that some were not receiving any school instruction. The poor were a great burden, and Isaachson said that they cost him more than all the private expenses of his own family. A poor family may claim support for each child they have beyond two."

On the 11th, the travellers prepared to set out on their arduous journey to Christiania, in the carriage which they had brought from England, but found considerable difficulty in arranging the harness to suit it. The plan of travelling, in Norway, is to send forward a man and horse, called the fore-boot, with orders for horses at the different stations on the day's journey. Each of the neighboring farmers is obliged, in turn, to furnish a man and horse for posting. These are bound to wait three hours, and if the traveller does not arrive before the expiration of that period, they are at liberty to return and to claim payment; as the man must generally walk, it shows the usual rate of posting in that country. The adjustments were at length completed, and the horses, four in number, were brought to draw together.

The toil and exertion during this day's journey were extreme; in some places they were compelled to assist in pulling the carriage up the ascents, in others to check the velocity of the descent, and the whole day was occupied in travelling rather less than twenty English miles. The Norwegian mile is equal to seven English.

Mr. Allen strained his knee in some of his efforts, and this, with another day's exertion, and very little *food, made* him feel much exhausted on their arrival

at Arendal, which they reached about half-past nine. They then had to walk a considerable distance to the inn, passing through narrow, steep, stony alleys, for there was nothing, he says, deserving the name of streets. Not having had any dinner for two days, it is not surprising that they much relished some excellent mutton chops.

Arendal is a great seaport, and very large vessels ride near the shore. It is built upon rocks, and the houses are erected just where they could find a place for them;—the foundations of some are one hundred feet above the tops of others.

On proceeding further through the country the next day, Mr. Allen thus describes the perilous situation in which they were placed:—

"We came to a most terrible hill, extremely steep; and when, with great exertion, we had got all the five horses to act together for a few feet, we were obliged to stop to let them rest, and block the wheels with stones, till we got about half-way up. The road then turned sharp round, but the turn being so short, the fore wheel got into such a position that there was the most imminent risk of going down the precipice, even if the horses should be able to draw on, it seemed as if we could not make any more way without peril. We altered the position of the carriage a few inches at a time, and succeeded at last, by literally putting our shoulders to the wheel, to get round this dangerous turn, and were favored to reach the top in safety after an hour and a-half of unremitted exertion.

"One of our drivers is a steady intelligent man and a schoolmaster. The plan for the country schools is

to have a schoolmaster for the parish, who keeps school for a week at one farm house, then a week at the next, and so taking them in course, all the children following from one house to another; he is about a year in making his round; the most remote of the children have only about three miles to go; he had no Testament, and was made happy in being presented with one. Their Catechisms, etc., are the principal books read in the schools."

"*15th.*—Rose at twenty minutes past four; we have taken six horses for this stage. A poor sailor, a Dane, born at Copenhagen, and a prisoner, yet going alone to Laurvig to prison to take his trial for deserting from a gun boat, about five years ago, begged to go with us for subsistence by the way; he speaks English, and we took him along with us. The stations are almost always single houses.

"What a country Norway is for a geologist! it seems made of rocks, which rise from three to five hundred feet, and follow each other in uninterrupted succession, like waves of the sea, in the whole course, from Stavanger to Christiania. There are granites of all sorts, including gneiss, and by the coast huge masses of solid felspar, with very little mixture of anything else; we have seen whole rocks of milk-white quartz. John Julien, of Abo, gave me a specimen of the new alkali, lithia, which he made himself; it was first detected in the petalite, and afterwards found more abundantly in the spodumene; both minerals occur in the mine, Uto, in Sweden, in the province of Sudermania.

"From Ode Garten we were obliged to have seven *horses—it* seemed impossible to make all the horses

draw together, and after we had proceeded three miles we came to a terrible steep hill, and the road boggy with loose stones; we had a person stationed at each wheel, to help to push when the horses made an effort and put stones to block when they began to flag; but with our utmost exertions we often did not gain an inch; in this way we worked for several hours, but as we approached the top the ascent became steeper, and we could not possibly proceed further. It was in vain to think of sending for horses, as in these deserts the persons who furnish them often live miles apart, and it generally takes four hours to collect them at a station. It was now eight o'clock, and getting quite dark; we had had no dinner, and were faint and exhausted; my left knee was more strained by my efforts at the wheel, so that it hurt me much when I walked, and my clothes were covered with dust and dirt. It was now plain that we must encamp here for the night. We had some bread and cheese, and some hung beef, which our kind friend Ann Alexander had provided for us at Ipswich. We sent one of the men forward on horseback to order six horses to be brought to us by four o'clock in the morning, and our sailor, with one of the men, to a house about two miles off to forage, discharging the rest, who were very glad to go home. Dear Stephen and I were now left quite alone upon one of the hills of Norway; we, however, felt tranquil, resolving to make the best of it. When Enoch and the sailor returned, they brought some milk, boiled eggs, and potatoes; we then collected wood, and prepared to make a fire among the great blocks of *granite by the* road side. It was very cold,

my feet were wet, and I think I never felt a fire more acceptable; with a pole for a seat, we took out our plates, and prepared our repast. Nothing can exceed dear Stephen's kindness and care of me; but my mind is so constituted, that unless I can see him better off than myself, this attention rather distresses me. Dear Enoch waits upon us with filial attention, and we mutually endeavor to make one another comfortable. About half-past nine the moon rose in a clear sky, and after supper I repeated some poetry to them—amongst the rest, Pope's 'Universal Prayer,' Prior's 'Charity,' and Addison's 'How are Thy servants blest, O Lord,' etc. Stephen and I got into the carriage and slept, or rather dozed for some hours; Enoch, the sailor, and the lad, lay down by the fire. At break of day I heard the trampling of the horses, and whilst they were harnessing we boiled our kettle, made some tea in it, and all had an excellent breakfast. The horses were far superior to those which had left us in our present position, and after a few vigorous efforts they drew the carriage to the top of the hill, for which I felt very thankful. The hill is called Torne-Bakkin, or Thornehill. As we proceeded, the roads were so bad, and the hills so desperate, I thought it might be a providence that we had been stopped where we were, for if we had arrived at the top of the hill, we might have been tempted to try in the dark to reach our station, and have met with a very serious accident."

After passing a ferry to Brevig, they proceeded by water to Helgeerauen, and then by land to Laurvig. It is a considerable seaport; the streets are very quiet, *without* traffic or shops; it is supported by shipping

and iron works, where about one hundred persons are employed. Like all the other towns the houses are built of wood.

On the 18th they started with five horses on excellent roads. Snow-ploughs were kept at the different stations to clear the roads for the sledges. They slept at Hohnestrand, a seaport, and one of the largest towns in Norway. The next day, as they required only four horses, Enoch drove, and made an excellent coachman, and at a little after twelve they arrived at a large place called Drammen, where they staid over the Sabbath. At two o'clock they held their meeting as usual, and about fifty persons, with the landlord and landlady, attended, and Enoch interpreted admirably.

"*21st.*—We started with five good horses; the prospect of the country is very pretty; the arm of the sea, with its little islands, the ridges of rocks covered with pines, the farm houses in various directions, with the pastures and the autumnal tints of the trees, make a fine landscape; though it wants that softness which we admire in England. About two o'clock we arrived at Christiania; it contains about ten thousand inhabitants; the houses are built of brick, and plastered, the streets are broad and airy, and the pavement round stones. There are large, square, wooden cisterns in the middle of the principal streets, into which a fountain of clear water is always running; they have excellent wharves for shipping, and large storehouses, built of logs; vast quantities of deals are stacked up along the water side, ready to be shipped."

"*22d.*—In the evening Otto Collett called upon us; he is in the prime of life, with frank, open manners;

he says that the poor of Christiania are distribut among the neighboring farmers—one, two, or three each, who give them food and clothing for any lit service they may be capable of performing, and t parish officers are bound to see that they are not ov worked or ill-treated. I should think this plan lial to great abuse, and that the burden lies too hea upon the farmers.

"We afterwards waited upon N. Treschow, whc Counsellor of State, and one of the principal memb of the government here. I find he is the person wh office it is to report to Stockholm respecting Friends. I showed him my list of queries on subje connected with education, the state of the poor, morals of the country, etc., with which he seen pleased, and said that information on all these poi regularly came to his office; and he offered to g me answers for all Norway, which I gratefully accept We are so much pleased with this interview, that think it would fully compensate us for coming Christiania."

"*24th.*—We were engaged to dine with our fri Collett to-day, at his country seat, about two m distant; and met N. Treschow; he was dressed in uniform, and many others also were covered with g lace and stars; among them was Count Mörnen, principal Governor, who is called Stadtholder, a v sedate elderly man. The company, consisting twenty-six, seemed to comprise the principal pers of the place. The room was of polygonal form, a we sat at the largest round table I have ever seen was several yards in diameter; the dinner was can

round by several men servants. After about two hours the company rose, shook hands, and retired into the other rooms; here I had a good opportunity for conversation with the company, and with a worthy widow, aunt to our host. She and her nephew quite insisted upon our leaving the inn, and taking up our quarters with them, saying that we should do just the same as if we were at home; we had some difficulty in excusing ourselves, but compounded by promising to dine with them, by themselves, to-morrow. We returned to our inn, thankful in believing that this visit had been of service."

"*26th.*—We waited on the Governor, according to appointment, and were very kindly received: he sent one of his officers with us to the castle, and to the house of correction. In the latter we were shocked to find about twenty young persons confined, not for any crime, but merely because they had neglected to learn their catechism, and consequently could not be confirmed by the priest; thus they were sent, literally and avowedly, to be prepared for confirmation, to a place where they were confined with felons and criminals of all descriptions. Some amongst them were from twenty to thirty years of age. The officers who accompanied us joined in expressing their abhorrence of this measure; but in this country such is the sway of the clergy, that a person not confirmed is almost considered an outlaw. We stated our feelings very freely, and have reason to think that the matter will be taken up.

"In the prison hospitals, men and women are mixed together without *any* regard to feelings of delicacy.

The officers, as well as ourselves, were shocked at this also, and said they never before knew that such was the practice.

"Professors Hersleb and Stennison came to converse with us on the subject of the Bible Society here; we find they refuse to keep the funds separate from those designed for the supply of catechisms; and the subscribers in Norway complain that what they gave for Bibles was spent in printing catechisms. The priests seem afraid of the Scriptures being circulated, unaccompanied by their explanations and conjectures.

"I like what I have seen of the Norwegian character; there is much frankness in it; it seems, in many respects, to resemble the English. I should think that, in general, they were an honest simple-hearted people, and they are remarkable for their hospitality. Among the higher classes there appears to be a tendency to scepticism, and among the lower to bigotry."

"*28th.*—Preparing to leave Christiania. Iver Steen, a superintendent of the roads, has been of essential service in making out our route to Stockholm, with a list of what is to be paid; he has also provided us with a coachman; indeed, both he and Otto Collett have studied how they could be most useful, and their kind assistance has been a real help to us."

The travellers now proceeded with good roads, and through a country in many parts resembling Switzerland. As they advanced they found cultivation increasing, and the cattle were finer and more numerous. Some of the pine forests bore extensive traces of the ravages of fire occasioned during the struggle with

Sweden in 1814, when some persons set fire to the woods, and many miles of valuable firs were destroyed.

"On the 30th we came to the division between Norway and Sweden; it is merely a path between the pines, in the forest, except that there is a circular pile of rough masonry, about five feet high and six feet in diameter. We afterwards arrived at a great forest of pines, far superior to those of Norway; some of them of large size, and the stems are clean and without branches for thirty or forty feet from the ground; the Norway pine is, however, closer grained, and better fitted for sash frames. We begin to see the white reindeer moss."

Tenth Month 2d.—We have had several fine views of lakes to-day. In some of the forests there is a mixture of other trees with the pine, and though they have lost their verdure, the varied hues of the foliage are still more beautiful. Some whole trees are of a golden yellow, others all shades of orange, and the ash trees are a blood red. I never before saw such rich autumnal tints.

"The houses we generally meet with in the country have a poor appearance, only one story high, built of logs just squared enough to lay one upon another, and in some instances the joints are filled up with moss.

"We have travelled about fifty-six miles to-day, and at this station, Artorp, are four hundred and ninety-two miles from Christiania."

"*3d.*—We had been obliged to pay so large a deposit for our carriage on the frontier, that we had exhausted so much of our Swedish money as not to

have enough to carry us through another day, much less to Stockholm. We had Norway money, and a few guineas, with two one-pound Bank of England notes, so at Orebroe I sallied forth with Enoch, though we did not know a creature in the place. It being market day, the square was thronged with people. We went to a large shop in which they seemed to sell everything from linen and woolen down to rat-traps, oil, salt, etc.; the head of the concern was out, so we could do nothing here. We then went to another large shopkeeper in the market place; his shop was literally thronged with customers from the country; there were many shopmen, and all busy. However, at length we found that the master was at home, and desiring to see him, the flap of the counter was lifted up, and wedging our way through the people, we were shown into the counting-house. He received us with civility, and Enoch explained our pitiful case; but we again found that our Norway money was not available. I desired Enoch to tell him that we had gold which we would deposit with him as security for any Swedish money he might advance, and if he sent to his correspondent at Stockholm, we would repay the money and take it up there; but all would not do, and we civilly took our leave and returned to the inn. I had little doubt, however, of ultimate success, and again taking Enoch with me to the market place, repeated my visit to the person upon whom we first called. After sufficient explanation he very kindly consented to make an advance upon the five guineas and the two one-pound notes, which he said he would send to his correspondent at Stockholm, where we might repay the money

and take them up. We were very grateful for this deliverance, and with many thanks took our leave and returned to the inn, where dear Stephen was anxiously waiting the result."

"On the 5th we reached Stockholm between one and two, and on arriving at the gate, were slightly questioned and suffered to pass. We then proceeded a considerable distance to the English hotel, which is kept by a widow named Johnstone, and is a large quiet house.

"As soon as we had settled about our apartments, and arranged our things, I went to wait upon Count Engeström, with the letter from Count Moernen, and that from their ambassador in London, and dear Stephen explained the nature of our visit, with which he seemed well satisfied. He said the King had been expecting us for some time; that he was now in the country, but would return to Stockholm in a few days, when the Count promised to inform him of our arrival, and offered his services if we wished for an interview. We gladly accepted his kindness on this point. We came back with thankful hearts that the way was so far opening before us. I had three letters, one from my beloved child, one from my dear sister, Anna Hanbury, and one from dear John Barry. The details in them were very cordial to my feelings. I am anxious about my beloved mother in the approach of this cold season. I love her more than I can express; but though absent in body, we are at times sweetly united in spirit.

"Stockholm is a large place and contains ninety thousand inhabitants; the principal street is narrow

and quite straight for more than a mile; there are no foot paths, and the pavement, which is round stones, is very unpleasant to walk upon. The houses are generally three or four stories high, and are built of brick and plastered. The shops are very similar to those in the common streets of Paris. George Fox, the English Consul, called and offered his services."

"*8th.*—We went by appointment to Herman T. Phillipsen, who, I find, has been engaged in his philanthropic labors about seven years. His wife is an amiable woman, and quite seconds him; indeed she seems as busy in the female department as our English ladies. They have a handsome house, with a spacious garden, at the bottom of which is a large building appropriated to schools, where two hundred and fifty children are taught, sixty of them at his expense. The children make their own clothes, the wool and flax being brought into the house and manufactured into garments. I was pleased to see the New Testament, and to observe that the girls were questioned, as in our own schools. Many of the boys were employed as tailors, and others were learning to make shoes; the boys work for the girls, and the girls for the boys. Phillipsen's object is, that the children should learn to do everything for themselves, in the plainest and most useful way. This sight was truly a feast to us."

After inspecting an Orphan Asylum very similar to the former, Mr. A. says,—

"Our kind friend took us to a large establishment, in which about three hundred and fifty children and infants are boarded. There is a large gymnasium, where the boys were exercising with wonderful agility;

but the part appropriated to infants exhibited a striking appearance of comfort. The little sheets on the cots were beautifully white—the nurses very respectable, good-looking young women. A bed for one of them is placed behind every two little beds, that they may take charge of the babies during the night. Children may remain till they are fourteen, when, if their parents do not provide for them, they are placed out by the Board. The charitable institutions here amount to one hundred and seventeen.

"The poor-house seemed to be comfortable for persons in a situation to require it. They have all separate beds except the married persons. Several of the inmates were at work; all are allowed to receive their own earnings. The Retreat for poor citizens who have been housekeepers, but are now in reduced circumstances, is in a fine situation at the outskirts of the town, and has a large garden attached to it. It was formerly the country-house of a rich merchant, who left it for this express purpose. There are three or four persons in some of the rooms, in others only one, and in one room we saw some elegant paintings. The total number in the institution is thirty-six. The cloth was laid in the dining-room, with a napkin and a silver spoon by each plate. Every person, on coming in, must bring with him a silver spoon, six napkins, and some shirts; if he is too poor to furnish them, he is supplied by the parish, or by some other means. There is a boat kept for them to amuse themselves on the water."

"*10th.*—The institution for the widows of citizens is a large *substantial* mansion. The number in the

house is seventy three. We saw one very respectable person about ninety-six years of age. She was alone, reading in her psalm book, and appeared in the full possession of her faculties. She was in excellent spirits—seemed quite glad to see us,—and when I shook hands with her, put my hands to her lips, saying she wished us to experience the consolation she felt in a sense of the goodness of the Lord. It was really quite refreshing to perceive the state of her mind. On the cloth, which was laid for dinner, there was a bright pewter soup-plate, with another under it, laid for each person. From a very large Bible in the dining-room, after dinner, one read aloud to the rest. The clothing of all was very neat and respectable. We now took leave of our friend Phillipsen and went to Belle Vue, about two miles from Stockholm, to call upon the British Ambassador, Lord Strangford, but he was gone to town to meet us. We then went to the town-house, where Lord Strangford received us with great kindness. I find that he is the intimate friend of Lord Sidmouth. He invited us to dine with him, but we excused ourselves on account of our engagements, and the shortness of our stay. He gives an excellent character of the honesty of the Swedes."

"*13th.*—We were introduced by our kind friend, C. Hughes, the American Ambassador, to General de Suchteln, the Russian Ambassador, a fine old man, who received us very kindly. He has a valuable library, consisting of several thousand volumes, amongst which are many scarce works, and a manuscript of the four gospels, written on vellum, and more *than one* thousand years old. Very fine paintings,

also, by the first artists—one, in particular, was a most exquisite performance. The subject was our Lord conversing with Nicodemus by night, and the light of the lamp was so exactly imitated, that the flame appeared to be actually quivering."

The Count and Countess Engeström invited them to dinner, where they met a deeply interesting party, and on the next day they went with Phillipsen, Dr. Weigel, the King's physician, and Count Rosenbold, "a pious valuable character, possessing a good deal of religious tenderness," to inspect the Hospital, which is a spacious, airy building, very neat and clean. The poor need no tickets of recommendation, but present themselves, and are taken in at the discretion of the physician or surgeon, as there is room. There is a Bible in each room, and a Testament for each bed. This hospital, as well as other public charities, about eight years ago were so badly managed people would not subscribe to them; but, by the care of Phillipsen and other benevolent characters, they are now brought into excellent order; and such is the public confidence reposed in Phillipsen, that large sums of money are put into his hands for these objects. One person, who spends only five hundred banco dollars per annum npon himself and family, or about sixty-two pounds sterling, gave him, not long ago, one hundred thousand dollars! He is much respected by the King, but has uniformly declined to accept any order of distinction.

"We went to Danvig, about two miles distant, where there is a hospital for the insane. A mild treatment is pursued with the lunatics, who are employed where it is practicable, and they are assembled,

for about an hour every day, for prayer and religious reading. It is remarkable that, during this time, they are quite silent, but immediately after it is over they begin their usual incoherent talking."

"On the 15th we dined with the Russian Ambassador, General de Suchteln, where we met a large and very pleasant party. Three o'clock is the usual dinner hour here, and it is the practice for the company to assemble about half an hour before. The General is a mild, amiable old man; he keeps an open table every day for his friends, and dinner time being fixed, they come without ceremony, just when they like. The Austrian and Danish Ambassadors were there, and a person high in authority in the Swedish Government."

"*22d.*—Count Engeström sent a note to say that the King would receive us at six o'clock this evening. We requested to be allowed a private audience, and the King kindly appointed the interview at his country-house at Rosenthal.

"On arriving at the palace, we sent in our cards to Count Engeström, who conducted us into an elegant little private apartment, where he begged us to sit down, and leaving us for a few minutes, returned with the King, who was dressed in military uniform, with stars and crosses; he has a very fine countenance, indicating mind and benevolence, and kindly took us by the hand. Stephen explained to him the motives which had induced us to visit his kingdom, and we soon entered into free conversation. He seemed quite one with us on the subject of capital punishment, and *said that* he had himself abolished the practice of flog-

ging. After standing about a quarter of an hour, he inquired whether we should stay two or three days longer, and finding that this was the case, said he should like to see us again the day after to-morrow, when he could spare an hour or more. He took leave of us, not formally, but with kindness and even affection. We returned to our inn under a feeling of reverent thankfulness that our great Master thus continued to open the way before us."

Count Engeström sent Mr. Allen, a note appointing the 25th, at eight o'clock in the evening, for a second interview with the King. The interval between these visits was employed in preparing a memorial to be presented to his Majesty. It was of a comprehensive character, embracing the subject of the education of the poor, and the best means of improving their moral and physical state, with suggestions on the subject of prison discipline. But Mr. Allen was anxious to prepare an address to the King of a more personal character, such as Kings seldom read. With what religious solemnity it was written the following extract will show:—

"I felt it a very important business and a religious duty; I shut myself up in my own room, and with solemn feelings, mentally craved assistance in the performance of it, and my petition was assuredly granted.

"To CHARLES JOHN, KING OF SWEDEN AND NORWAY, &c.

"MAY IT PLEASE THE KING,

"Under, we humbly trust, a degree of that gospel love which wishes the eternal well being of all, we have felt it our duty to pass through thy dominions,

on our way to other countries, and to salute those everywhere who we believe love our Lord Jesus Christ in sincerity—whatever may be the form of religion which they may profess; for we know no distinction of sect or party, believing that the true church is composed of individuals of all sects and denominations, who are faithfully endeavoring to know and to perform the Divine will concerning them; these, wherever scattered, are united in one head, even Christ, and in the fellowship of His gospel feel that they all are brethren.

"We are deeply convinced that, in proportion as the benign spirit of the gospel is submitted to in the hearts of men universally it will lead to order, to subordination, and to peace in the earth; for, proceeding from the source of infinite love, it produces nothing but good will towards the whole human family—it teaches charity for those who differ from us; and accordingly, the true church has been under persecution at times from the earliest ages, but has never persecuted.

"We have been particularly gratified in being informed of thy disposition to grant liberty of conscience and indulgence to religious scruples; for as every man must give account of himself unto God, he is bound to perform worship in the manner which he is convinced, in his own mind, is most acceptable in the Divine sight; and we take the liberty to solicit thy kind protection of those who, though they may differ in sentiment from the religion of the country, yet, by their lives and conduct, give proof that their only

object is to preserve a conscience void of offence toward God and toward men. It is by concentrating all the talent and all the good feeling which exist in the body of the people, and directing it to one object — the general good, that nations become strong; and we are sure, with thy enlightened mind, it is not necessary for us to dwell on the happy effects produced by a free toleration, in matters of religion, in those countries in which it is enjoyed.

"In reflecting upon the cares and difficulties which must necessarily attend the high station in which it has pleased Divine Providence to place thee as King of these realms, we have felt our minds engaged, in affectionate sympathy, earnestly to recommend thee to rely on that grace and good Spirit which, as it is believed in and followed, will render us always acceptable in the Divine sight. This, O King, would assist and support thee more powerfully than any mere human means, and make thee a happy instrument to forward that great work which the Almighty has in the earth, and which at the present day is so conspicuously going on in different nations in a variety of ways, but tending towards the same glorious object—the advancement and exaltation of the Redeemer's kingdom. Thus would thy throne be established in righteousness, supported by the hearts and affections of all the wise and good.—'For them who honor me, will I honor,' saith the Lord!

"That He, who has so signally made the way before thee, may conduct thee by His providence, bless all thy virtuous exertions for the good of thy

people, and finally receive thee into His everlasting rest, is the earnest desire of

"Thy sincere and respectful friends,

"STEPHEN GRELLET,
"WILLIAM ALLEN."

"In the evening we went to the palace, and were conducted to a large room, magnificently lighted, where a company was assembled, amongst whom were several ladies; passing through, we at length reached a neat little room, with a long writing table, which is the King's private cabinet. He soon came in, and received us very kindly, desiring us to take chairs. Count Engeström was the only person present, as before, and we entered into free conversation. The King told us a great deal about the state of Norway, and what he had done for that country, regretting that there were some things in their old constitution which were very hurtful; he said the peasants were not represented in their government, etc. We told him that we had prepared an address, which, if he pleased, S. G. would read; to this he readily assented, and appeared much gratified and affected by it. He remarked that the warrior who sought for glory, and those whose objects were to aggrandize themselves in the world, had their gratification in things external and transitory, while those who went about doing good, enduring fatigues, and submitting to many privations and difficulties for that purpose, had a much richer reward in the inward satisfaction of their own minds. We spoke of the Friends in Norway, and he told us that the affair of marriage had been before the *council,* and it was concluded that, provided it was

performed after the manner of Friends, and registered, that it should be lawful, and that he would protect not only the Friends there at present, but those who might join them in future. He said, 'Your Friends cannot avenge themselves,—all that their principles permit is, if possible, to parry the blows which may be aimed at them, but they cannot otherwise defend themselves; they, therefore, have a double claim to protection,' and this, he assured us, they should have. We were quite at our ease, and way opened to tell the King that one of our Friends, residing at Christiania, who had accompanied us here, and been very useful as an interpreter, had a great desire to see him. He ordered him to be sent for directly, and Enoch Jacobson was, at length, brought in; the King received him very graciously, and spoke kindly and familiarly to him, Count Engeström interpreting. We then presented the King with some books, which he received with marked satisfaction, and regretted that his son was not present. The conference lasted above an hour, when we took leave. While I was holding his hand, in the love which I felt for him, I expressed my desire that the Lord would bless and preserve him. It seemed to go to his heart, and he presented his cheek for me to kiss—first one, then the other: he took the same affectionate leave of dear Stephen and also of Enoch, and commended himself to our prayers. This was, indeed, the crown to our labors in this place. Here, as at Rosenthal, we felt the precious influence of that power, which in every place had set an open door before us, and we could in deep humility say, 'It is the Lord's doing, and marvellous *in our* eyes.'"

CHAPTER XI.

VISIT TO ST. PETERSBURG.

Two days after the interesting interview with the King of Sweden, our travellers entered a vessel bound to Abo, on their way to St. Petersburg. Mr. Allen says they put up at "the Society's Inn;" and thus describes the town:—

"The houses at Abo are low, built of wood, and generally painted red. A river runs through it, which is only navigable about a mile farther, on account of a fall. The streets are rather narrow, and paved in the same way as at Stockholm, which makes it very uncomfortable in walking. After passing the bridge, some of the houses are plastered. The poor live on peas, potatoes, bread and fish. There was a great dance at our inn this evening, though it was First-day. We have been much pained at several things in this house."

In the castle, forty prisoners for the province, containing a population of 200,000, were confined after sentence, with some who were untried. Some, for murder committed under very aggravated circumstances, were loaded with manacles, chains, and collars: many were heavily ironed; and one man had an iron hoop over his head from which a bell was *suspended.* A visit to this prison deeply affected

Mr. Allen, and forced from his benevolent spirit the exclamation:—"Oh, how is it to be desired that a committee could be formed to visit these outcasts, and try to bring them to a sense of their condition!" In most of the places he passed through he heard the same general complaint of the demoralization of the poor, and of the increase of crime in consequence of war and the use of strong liquors. "Never," he observes, "was the connection of cause and effect more striking."

The Governor won his heart by an exhibition of a very choice cabinet of minerals, some of which were entirely new to him. After dining with him, and making exchanges of duplicates, they went to attend a meeting of the Religious Tract Society. The Archbishop and several priests were present, and much pleased that the strangers had accepted the primate's invitation to their meeting. It consisted, however, of only about thirty persons, and was opened by singing a psalm, standing. The business was then proceeded with, and that which in England would be considered a very singular motion was passed,—"that females might become members of the society." After worship, by themselves, on the Sabbath, they went with Dr. Haartman, to dine with the Archbishop, who received them very cordially, and introduced them to his wife and family, some of his clergy, to Ignatius who read the report at the tract meeting, to the Professor of Oriental languages, and to several schoolmen, who wore their crosses and different orders. Mr. Allen thus describes the meal, and its improvement:

"At dinner the Archbishop placed Stephen on one side of himself, and me on the other, and we had much

serious conversation. Before we sat down, they all made a solemn pause, standing, no one uttering a word. On rising after dinner, there was another pause, when Stephen advanced a step or two, and in a very delicate and suitable manner, sweetly addressed them in a few words, which seemed to be well accepted, a good feeling prevailed throughout; and after retiring to the next room to take coffee, the Archbishop seemed to be more and more interested in the conversation. He fully assented to the great truth that the ceremonies in religion, and even what they call the ordinances, are nothing compared with the living substance. His wife also was very kind and respectful, and we parted under a mutual feeling of regard and esteem."

"*Eleventh Month 2d.*—After some delay about the horses, we set off, with our man Peter as coachman. They now measure by Russian versts, and a verst is just about three-fourths of an English mile. The travelling in this country is, beyond all comparison, better than in Norway, and cheaper than in any part of the world we have yet visited. We are not obliged to send on a fore boot, the horses being always ready.

"The road from Abo to Petersburg is on the whole good, and very frequently runs through extensive forests of pine and birch; and, for more than a hundred miles together, huge single blocks of red granite are scattered about on each side of the road. The wonder is, how they could come there, for the country is almost a dead level, and some of them are as large as a small house. I soon began to remark, that in many of these blocks there was a tendency towards a

regular geometrical figure, and this was abundantly confirmed as we proceeded; a number of these consisted of a prism terminated by a pyramid, and on one of the pyramids I distinctly made out six faces. Many of these rocks are decomposing fast."

On the 4th they reached Helsingfort, a town containing about five thousand inhabitants. It was burnt down when the Russians took possession of it, but the Emperor Alexander having ascertained the amount of the losses of each individual, indemnified them all, upon condition that the houses should be rebuilt of stone or brick, and upon a certain plan. He has already caused to be paid one million six hundred thousand roubles, independently of what has been expended for public buildings. Great improvements were in progress, as the Emperor intended it for the seat of government in Finland. The Councillor of State, D'Ehrenstrom, who had "a clear head and right conception of things," showed them the plan of improvement for the new buildings, and expressed himself anxious for any help or information the strangers could give him; while Count Hayden, to whom the Governor-General of Finland had given them a letter of introduction, sent his aide de-camp to show them the prison, hospitals, and public buildings. At dinner with the latter, his "eldest daughter Mary reminded him of his own dear child." The conversation was of the most useful kind, relative to the establishment of schools, etc., and when they left, the Count accompanied them to the waterside, where they found his own barge, manned with three pair of oars, ready to take them back to Helsingfort.

Mr. Allen's description of the treatment of prisoners here is very affecting:—"The prison was a trying and heart-sickening scene; most of the men were ironed, and one man had a great weight of iron upon his legs, an iron belt round his middle, and an iron collar round his neck, with a projecting piece eight or nine inches long, with chains beside. We could not help expressing to the gentleman who accompanied us, our strong disapprobation of this barbarous mode of securing prisoners. The delay of justice is so great that, by Sandman's account, a prisoner sometimes is in prison two years, and often in irons, before his case is decided. None of the persons here seem to have the least idea of a rational and Christian system of prison discipline, and look upon the reformation of culprits as a thing next to impossible."

From Helsingfort they pursued their journey to Fredericksham, and, when clear of the houses, the country seemed all rock. The stations were often very poor, and the travellers were obliged to dine in the carriage. "At Fredericksham," Mr. Allen says, "We could not avoid dining with the Commandant, where we met a large company, many of whom were young officers. On Stephen remarking pleasantly to Colonel Taraschoff that we were men of peace, he, smiling, took off his sword, and put it in the corner of the room, and his example was followed by the officers round him. The freedom, openness, and hospitality we experienced, were very remarkable.

"*9th.*—We started at six o'clock, five horses as usual. The country about Fredericksham is open, *and there* is much water communication with the Gulf

of Finland. About nine we arrived at the station Pytterlax, a filthy dirty house, but here we must breakfast. There was a cock crowing upon the table in the midst of the dirt; we however found another part of the premises rather more decent, and took our breakfast there standing; we had brought our bread and tea with us.

"Some peasants are generally in attendance at the stations; they wear dirty sheepskin jackets, the leather outside and wool within; their hair is very long, they have no covering on their heads, and many of them wear their beards; they have a dismal grim appearance. A little before five we arrived at the gates of Wyborg, a strongly fortified town, where we were stopped for our passports. They were puzzled to read them, and kept us some time. We found pretty good accommodation at the inn, which is kept by an Italian who speaks French well.

"On the 11th we arrived at Lindula; a very poor house—no beds: we found our way, however, into a tolerably decent room, where we must lie in our clothes. The people of the house went to bed between seven and eight, without appearing to take the least thought about us. We had brought some meat with with us, and I cut it into steaks, and cooked it in the travellers' kitchen. Though the meat was very poor, yet I must say it was done justice to in the cooking. Between eleven and twelve I lay down in my clothes, soon went to sleep, and had quite a good night."

"*12th.*—Rose refreshed with my night's rest. The snow is everywhere on the ground, and the roads are *very rough. About* two o'clock we arrived at the

outposts of Petersburg, and after crossing a bridge supported by boats, congratulated ourselves on having, as we thought, crossed the Neva; for we were told that when the ice comes down from Lake Ladoga, it usually carries away the bridges, and the passage over to the city is cut off for days together. After proceeding, however, a good deal further, we found that we had the main bridge still to pass, and that it had been carried away by the ice only two or three hours before. What to do we did not know, but after we had inquired till near dusk, we returned some distance to a ferry. There was no hope of getting the carriage over to-night, so we took our bags, and got into the small boat, leaving Peter to take charge of the carriage. The ice had accumulated so much that I was afraid at one time that we could not wedge our way through. However, we landed safely at last, and hired two droskies to take us to the Hotel d'Europe, which is in a large open space just opposite the magnificent palace of the Emperor.

"Petersburg certainly is a remarkably fine city. The houses are brick, plastered, and look like stone, the streets are very wide, straight, and of great length, and the footways broad with flat stones. It is considered so important to maintain the uniformity and beauty of this city, that no house can be built before the plan is submitted to the government and approved. The grandeur of the public buildings, and even the private houses, exceeds anything which I have yet seen. About a verst beyond the gate of the city is a triumphal arch, on the top of which is the representation of six horses abreast, fixed to an antique car—

containing a winged figure, holding out a wreath. I suppose this is considered as the commencement of the country; the appearance is very different from England; no beautiful hills, but one universal flat. Petersburg itself is built upon a bog, so that the houses shake as the carriages drive along."

The next day Walter Venning and Dr. Paterson, two old friends in the cause of education and the distribution of the Bible, found them out, and the meeting was mutually delightful. The following morning they engaged very excellent apartments, which Mr. A. thus describes: "They consist of three rooms on the ground floor, opening one into the other. Our landlady is an Englishwoman, who married a Russian, and is now a widow. She seems a respectable, clever woman, and, as private lodgings are scarce at Petersburg, we regard it as a providential opening to meet with such a comfortable retreat."

"*17th.*—A beautiful morning; it freezes pretty hard, our friends the Vennings called, and conducted us to the Bible-Society house, where we met our dear friend Dr. Paterson, who resides here. We were delighted with the arrangements which Dr. P., under the patronage and support of the Emperor and his enlightened ministers, has been enabled to make. In one room they have ten presses constantly at work on the Holy Scriptures, besides two other presses in another room. They are beginning to print an edition of the Testament in common Russ, which has never been done before, though there are thirty millions of people who understand no other language. This was an idea of the *Emperor's, and as such* immediately complied with

by the heads of the clergy. As more than twenty millions cannot read, the necessity of adopting a plan for schools is apparent, and Dr. Paterson is confident that it is the Emperor's wish. He says I am come just at the right time, and that it seems providential; indeed I have a uniform and increasing evidence that this is a period in my life in which I am called upon to labor, and in a manner a little out of the common beaten track.

"About half-past nine on the 18th, we waited, by appointment, upon Prince Alexander Galitzin, and were very kindly received by the Prince and his confidential friend and secretary, Basil Papof. There is a good deal of vivacity in the Prince's countenance, but it is tempered with sedateness and religious feeling. We were soon sensible of that which words cannot convey, but the language is the same everywhere; he merely took the letter of introduction from Lord Teignmouth, and, without reading it, gave it to his friend Papof, saying that he felt, pointing to his breast, that which was a sufficient introduction. We explained to him, with the greatest openness, our motives for visiting this and other countries. He readily agreed to give us every facility; the conference lasted more than an hour, and was highly satisfactory. Both the Prince and his friend seemed to be men of deep piety, and to be not only intent upon doing good to their own country, but to the world. We then went to the Minister of the Interior, where we also met with a cordial reception. He introduced us to his wife and family, with whom we had some interesting conversation on religious subjects; his niece, the Princess

Sherbetoff, was with them. We next called on Lord Cathcart, the British Ambassador, who received us with respect and attention, and afterwards to visit the Princess Sophia Mestchersky, whom we found a very superior person, possessing excellent abilities, much religious sensibility, and quite alive to benevolent exertions for the good of mankind. I spoke to her on the subject of the education of the poor, and she is willing to take the lead in the female department.

"We now returned to dinner with hearts full of gratitude to that great and good Hand which has led us thus far."

"*19th.*—Dined at Sebastian Cramer's. The style of his house is that of a nobleman. The merchants here live like princes. Nothing could exceed their kindness and attention to us; this hospitality is so general, and we are now so much known, that we have numerous invitations out to dinner, but we are so anxious to get through the task assigned us by our great Master, that we constantly refuse, where duty does not lead us; and our aim uniformly is to go steadily forward with our work."

Daniel Wheeler, a member of the Society of Friends, had established himself as a merchant in Okta, a village about a mile and a half on the opposite side of the Neva, and had a room fitted up for worship. On the Sabbath Mr. Allen and Samuel Stansfield, a merchant from Sheffield, settled at Petersburg, accompanied them to Wheeler's where they spent the day in a religious opportunity with their Society. Both the travellers addressed the assembly and returned early,

as it was quite dusk at three o'clock, and dangerous to cross the river in the dark.

"On landing from the ferry," says Mr. Allen, "we pass the most elegant line of iron railing, between a long range of granite pillars, that I have ever seen; it far exceeds the Tuilleries at Paris; within is a public garden, which in the summer is a promenade."

"*26th.*—We went with the Vennings to dine with the Minister of the Interior, Karadavcloff, and were kindly received by himself and his wife. There was a large party, amongst whom we were glad to find our friend Papof. The wife of the Minister and the Princess Mestchersky were sitting together and very cordially welcomed us; by degrees we were introduced to Prince Peter Mestchersky, brother-in-law to the Princess, a pious good man, Prince and Princess Sherbatoff, Prince and Princess Trabetskoy of Moscow, etc. Dr. Paterson was likewise present, with many others whose names I did not learn. Papof was kind enough to place me by himself, and Prince Peter Mestchersky, who was at my other side, seemed quite disposed to be acquainted. We had much interesting conversation during dinner, which was elegantly served up, and after sitting about an hour and a-half, the company rose and went into the large drawing-room, where they divided into little parties or groups. The Princess Mestchersky made me sit by her and entered into many points of religious doctrine, and I could perceive she had an enlightened mind on these subjects; on presenting her with the 'Thoughts,' and 'Brief Remarks,' I found that she was already in possession of them, and was translating them into common Russ.

"In a note from Papof to our friend Venning, communicating an invitation from the worthy Prince Galitzin, that we should pass two hours with him on Second-day, he adds, 'The Prince will not fail to appoint also a day for the dinner proposed by your brother, when we can again mutually point out our feelings, and communicate our ideas about subjects of Christian charity and love.'

"May our Saviour bless all who seek His glory, and consider it their utmost felicity to be sheep of His flock, who, with the true simplicity of children, let themselves be conducted by His Holy Spirit, and employed as public instruments for the enlargement and coming of His kingdom. To Him be glory, and power, and honor, with His Eternal Father, and life-giving Spirit, one God for ever and ever."

"*Twelfth Month 4th.*—While we were reading our chapter after breakfast, a note arrived from the Princess Sophia Mestchersky, requesting us to call upon her between four and five o'clock this evening, in order to have some religious conversation; we accordingly went at the time proposed. My feelings on the way there were very different from what I often experience in going to other places; it was like paying a visit to a sister and dear Christian friend. There was no company, only her husband, sister, and family which consists of two sons and three daughters. The large room in which they live has a very lofty ceiling, and is just like a shrubbery. There are some fine tall trees in boxes, and very pretty trellis work, covered with a beautiful creeper from New Holland; the plants are all evergreens, and in a healthy, flourishing state,

among them are cages of singing birds, some of which are of magnificent plumage, and there was one elegant pair of Indian sparrows. Their stoves, and their universal system of double windows, keep up a uniform and very agreeable temperature throughout all the apartments, and even passages, of a Russian house. I wish my dear mother's house could be warmed in this way; it would suit her exactly.

"The Princess's apartment is so large, and so much divided by shrubs and trellis work, that two or three parties might converse at the same time without interrupting each other. Her sister is a very pious woman; she only speaks French; the Princess, therefore, settled her with Stephen in one of the little arbors, to have their conversation, whilst we were in another. We discussed many important points, and I found her a woman of deep understanding. Our conversation lasted more than two hours, and was highly satisfactory. Dear Stephen was, also, much comforted with the conference he had with her sister, who, he says, is a lady of deep piety and large experience. It was past eight o'clock when we took our leave of these dear Christian friends, under the sweet feeling of peace."

"*10th.*—We dined to-day with the Minister of the Interior. I went reluctantly, but the visit was very satisfactory. We were received with marked kindness and distinction. Dear Papof sat next to me, and we had some precious conversation during dinner. He is deep in religious experience, and feelingly spoke of seasons of desertion and dryness, in which he said that all he could do was to come to the Saviour with *the appeal*, 'Thou knowest that I love Thee. If I

perish, I perish, but it shall be at Thy feet. I have no hope but in Thee, and if Thou wilt not look upon me any more, I must still love Thee.' But then he sweetly remarked, that after these deep trials, the light of the Lord's countenance shone upon him again, and he went on his way rejoicing."

This conversation was very suitable to Mr. Allen; for, while at Petersburg, he appears to have passed through deep mental depression. But he clearly discerned the end for which it was sent, as appears from a letter to his daughter, written about this date.

"I think I have never been so inwardly tried in all my life as since I came to this city; yet we both feel in our right place, and I have since seen the necessity of these dispensations, for we have free entrance to persons in the highest stations wherever we come and it requires ballast to keep the vessel steady. Our course would be very unsafe for any to follow, unless the Great Pilot were at the helm; and I have, *at times*, faith to believe that He will steer me home at last, and that I shall again settle down among those whom I so dearly love."

"*12th.*—In returning from worship at Daniel Wheeler's we again walked over the ice, and my breath was frozen upon the fur, which was only two or three inches from my face. We noticed, yesterday, when some women were washing, where the ice was broken in the river, that the steam rose just as if they had been using boiling water; this was occasioned by the condensation of vapor, and on opening the door at Daniel Wheeler's, the moisture in the house was so instantly condensed that it looked like smoke."

" *14th.*—Our dear friend, Papof, kindly conducted us to the Alexander Nesky Monastery to introduce us to the head of the Greek Church, the Metropolitan Michael. When we arrived, he was standing in a large room with plain furniture, and appeared to be between fifty and sixty years of age; he wore his beard, and on his head was a high cylindrical cap, fitting close to his face and covered with white lawn, which also hangs down upon his shoulders; on the front of his cap was a cross set with diamonds or precious stones. He had on a loose purple silk gown, with a large star on his left breast, and a small one under it; round his neck was a gold chain, and suspended from it an oval piece of enamel, with a figure upon it. He held in his hand a large string of beads, which seemed to be made of ivory, and were of different sizes. Papof first went forward and kissed his hand, and then introduced us; he received us with much mildness and respect, then seated himself, and made us sit down by him. The conversation was entirely on religious subjects, and the Metropolitan expressed himself with much candor, and without the least tincture of cavilling. In reference to what are called the ordinances, they believed that outward ceremonies were necessary, though the substance of religion did not consist in them; and most fully, in the operation of the Holy Spirit, and that without it none can come to a knowledge of the truth. He had tea brought in for us; it was of an excellent kind, but without milk, it being the time of their fast. The discourse went on all the time in a very satisfactory manner, and we parted, I *believe,* under mutual feelings of esteem. We then

went to another apartment in the same monastery, to call upon the next in authority, Bishop Philaret, who presides over the whole of the education of their clergy, and is considered a very pious man. He has a fine bushy beard, and his hair, which is two or three feet long, hangs upon his shoulders; indeed, this is the case with their priests in general. The Bishop, as well as the Metropolitan, asked questions with great candor and mildness."

"*16th.*—D'Junkovsky gave us very important information relative to their criminal process here. The punishment of death is never inflicted, though it is regularly pronounced in many cases according to obsolete laws. Simple robbery, or thieving, if it does not amount to twenty roubles, is punished by sending the offenders to the workhouse, where they are obliged to work till they get a sufficient sum to pay the amount of the thing stolen.

"There are fifty-two governments in Russia, besides the new one, Bessarabia. I asked him for the definition of his term 'gentleman,' in a paper he was so kind as to give me, and find that it includes every one who is one of their noblesse, or a member of any of their fourteen orders or ranks.

"There are but few poor in Russia. The great landed proprietors, who are called lords, take care of their serfs, or rather the serfs are put in a situation to take care of themselves. They each receive a certain portion of land to cultivate, and if it produce more than sufficient for the support of themselves and their families, the surplus must be given to their lords. In many cases a certain tax is levied upon them, and, if

this is regularly paid, they are allowed all that remains for themselves, so that some of them are even rich, and prefer their state of dependence to liberty; for if any one injures or oppresses them, they appeal to their chief, who, naturally, takes a pride in protecting his own vassals. These serfs have certain regulations, and a kind of organization among themselves, and are much more independent than is generally imagined. The system, however, is a very bad one; and when the master is needy or unfeeling, he may exercise great oppression."

'It appears that from the year 1812, the places of worship here have been much better attended than previous to that period, when they were almost deserted; this is partly attributed to the marvellous interpositions of Divine Providence in favor of this country, having excited strong feelings of gratitude, and partly to the pious care of the Emperor, in which he is nobly seconded by Prince Alexander Galitzin and Papof, to advance the most spiritually-minded of the clergy, and thus prepare the way for improvement in that body."

"*20th.*—After dinner we had an opportunity for religious worship at Daniel Wheeler's, in which it seemed as though it might be right for me to address Daniel Wheeler's sons, but a feeling of my own weakness, and utter unworthiness, made me afraid, so they shook hands; but I lingered, and they paused again, when I communicated what arose at the time, and felt peace and sweetness in it. The evening was quite undisturbed by any visitors. After supper dear Stephen and I had some very edifying conversation. On taking

leave to retire to my own room, I remarked, 'The Master has been kind to us this evening; let us repose in His love.'"

"*29th.*—No snow yet, which is a great calamity to the country, as the frozen provisions are stopped for want of sledge roads, and there is great danger of their being utterly spoiled by the mild weather. The practice is to kill a large stock of cattle, poultry, &c., one thousand versts in the interior, and then bring them down in sledges to Petersburg, over the snow; the quantity sent when the snow sets in is more than enough to supply all the consumption of the city for two months. This frozen market usually begins about this time. It is fifty years since so mild a winter was known here."

"*31st.*—According to an appointment made for us, by Prince A. Galitzin, Baron de Wrangel accompanied us to see the large hospital, under the patronage of the Empress Dowager. We were received with great openness, benevolence, and respect, by — de Toutolmen, a senator, who is high in government. It is a magnificent building, with a portico, supported by lofty columns in the centre, and is open, day and night, to all applicants who bring a passport from the police. There are eight physicians in constant attendance. There is a female superintendent, who presides over the nurses, and six of the Veuves de la Charité, who are under a vow to serve the Lord in the persons of the sick, are always there. Their vow permits them to retire from the service, if disabled, by infirmity, or, in short, when they will. A blackboard is placed at the head of each bed, on which the patient's name is

neatly written in chalk, and the name of the disease in Latin; the latter, suggested by the Emperor, is another trait of his delicate and feeling mind.

"The Empress Dowager places large sums of money at the disposal of the senator for the relief of cases of peculiar distress, and when a peasant, who comes from the country for work in summer, is obliged to resort to this hospital, and he is cured, he is supplied with fur boots and warm clothing to return home. Every thing in the power of art to alleviate the miseries of human nature appears to be done here. There is an excellent system of ventilation; the most perfect neatness and order prevail, and, in short, it may be considered as a complete model; I have never seen it equalled anywhere. It seems the work of a most benevolent mind, guided by superior intellect and working with unbounded means."

"*First Month 2d.*—We went to see the institution for 'Les Enfans Trouvés,' under similar patronage. It does not depend upon the Crown, but has ample funds of its own, and sometimes even a surplus at the end of the year. The buildings contain three thousand inhabitants. All children are received who are presented for admission, and if the baptismal registers are sent with any of them, and a wish is expressed respecting the religion in which a child is to be brought up, it is educated accordingly, but if not, they are all educated in the Greek Church. This conduct does honor to the tolerant spirit of the directors. From fifteen to twenty infants are received in a day. The apartments, beds, and everything were clean, and in *the nicest* order, and perfect tranquillity seemed to

reign. The children are instructed in various works of industry, as well as the usual branches of learning, and are kept till they are eighteen years of age. The Empress Mother has this establishment under her particular care, and visits it constantly, without any notice, sometimes early in the morning, sometimes in the evening, and sometimes at noon. There is, also, an institution for five hundred lying-in women, but that is not shown to any one. The Empress Mother, however, visits it herself."

"*9th.*—Visited a large cotton-spinning manufactory at Alexandroski, about ten miles distant. The works are conducted by Alexander Wilson, an Englishman, but the concern belongs to the Empress Mother. She has to make up a deficiency at the end of the year, but it affords employment to about seven hundred and fifty young people, who are boarded and lodged on the premises. Many of the arrangements, in regard to labor and recreation, appear excellent, and the school of instruction is very satisfactory. There is a boarding school at a little distance, where one hundred children are receiving education; and there are also evening schools, as well as what are called *Sunday* schools. I was principally desirous of seeing this establishment with a view to ascertain the moral state of the population, and I must say that I was gratified in no common degree; not a single instance of immoral conduct has occurred among the females for the last four years, and on the men's side there has only been a very slight exception known; this referred to intoxication. There is a library for the use of the work-people, who appeared in good health, and as it

they were extremely well clothed and treated; th were just going to dinner, which was conducted silence. I did not observe anything like lightness a single countenance in all this large company, a yet there was a general appearance of comfort a happiness. The excellent regulations in this esta lishment are due to the Empress Mother, under who patronage and control the works are carried on.

"Prince Galitzin is cheerful and lively. He gave some remarkable accounts of poor people among t peasants in Russia, and particularly of one man abo sixty or seventy versts on the other side of Mosco who seemed to have the gift of prayer in an extra dinary degree. When he was a lad he prevailed up the bell-ringer to teach him to read privately; he ma rapid progress, and at length brought the Psalter hon and read to his parents, who were perfectly astonish and would not believe but that he had learned pa of it by heart, until they took him to the priest, a had him examined. He then read their church boc and the fathers, and also obtained a sight of the Scr tures, all which he studied so thoroughly, that could readily quote them. As he grew up to ma estate, he was especially fervent in prayer, and ma remarkable cures were said to be performed throu his instrumentality; but he used to say to the peop 'I am a poor worm; *I* can do nothing for you, l you must pray for yourselves, and have faith in Gc He then prayed with them. On one day in the we he gave religious instruction at his own house to who came there, and often has he been known to sta *from* morning to night. The stir was so great tl

the priest became alarmed, though he took care to hold his meetings on the days when other places of worship were not open. It was found that those who attended him became more pious, and that he could quote Scripture and religious books in defence of his doctrine and practice, and at length the priest himself became convinced. The poor flocked to him in such numbers, that he had constantly from fifty to one hundred about him, and on some one asking how he could maintain so many, he replied, 'He that fed the multitude with the five barley loaves does it.' His neighbors cultivate and reap his land, and do everything for him, saying to him, 'We will take care of these things, you have nothing to do but mind religion and pray for us.' He is sometimes sent for to Moscow, and, in his absence, the priest keeps up the religious meetings on the usual day of the week. He was once stopped on his way by the police, who took him for some quack, or suspicious person, and put him into prison, where he was mixed with drunkards and other bad characters of all descriptions. Here he improved the opportunity to preach to them, showing the terrible consequences of sin, and how contrary drunkenness and other vices are to the doctrine taught in the Scriptures, which he quoted freely. The poor wretches were astonished, and one of the officers coming to see what he was about, interrupted him. The poor man maintained that it was a duty to warn and exhort sinners, and that if the officer were an advocate for a contrary doctrine, he was an advocate for the cause of the devil. The *officer* then went to his superior,

who, on conversing with the man, and finding what he really was, discharged him."

He also related another pleasing circumstance:

"Several children, at school somewhere in the interior, were so impressed with sentiments of piety, that they would retire to the fields and pray in little companies. One child had a remarkable dream, in which he thought that the Almighty spoke to him and gave him a message to his parents, and commanded him also to speak to others. His parents were much affected, and began to read religious books, but the priest hearing it, persecuted the family and sent them prisoners to Petersburg, just at the time of harvest. This would, in all probability, have proved their ruin, had not the Prince providentially heard of the circumstance, and though the Emperor was absent, kindly interfered on their behalf."

"*18th.*—The ceremony of blessing the waters of th Neva was performed to-day, when the clergy went i procession to a sort of temple, erected on the ic- carrying two crucifixes, a Bible in a glass case, et I did not see it, but heard the cannon fire, and unde stand that the military were drawn out in grand para Immense crowds of poor people go to get some the water, which they keep all the year and consi it a preservative against sickness and many unpleas things. A hole is cut in the ice, and, on the arri of the procession, a priest reads for a short time in th Bible, after which he dips a hollow cross into th water three times; all that drops from this cross i *carefully* preserved and considered especially preciou

He then puts in a bunch of birch rods, and sprinkles the people as far as he can reach."

"*26th.*—As there is now a good deal of snow on the ground, they are loading twenty sledges with Bibles for the interior, which are to set off in a train to-day for Teflis on the other side of Mount Caucasus, a distance of more than two thousand miles; the same horses go all the way, under the care of two or three drivers. The Bibles are in Greek, Armenian, Persian, and other languages, and are a supply for the Bible Society at Teflis.

"Received a kind note from Lord Strangford of Stockholm, in which he says, 'It gives me sincere pleasure to inform you that the *stimulus* afforded by your visit here has not yet subsided, and that the King of Sweden, in particular, has manifested the most praiseworthy disposition to profit by the hints which your practical experience in all good works enables you to supply.'"

Whilst Mr. Allen was endeavoring, and not without difficulty, to promote education in Russia, he noticed most of the lessons, then in use, were taken from the works of infidel writers of the French school, and determined that a selection from the Holy Scriptures should be substituted for them. It was a striking feature in his character, that when his mind was once fully made up as to the rectitude and importance of an object, he steadily sought to surmount every obstacle which impeded its accomplishment; and though, at times, he had been much cast down by repeated checks, given to his efforts at Petersburg, yet he as repeatedly *renewed them*. For instance, he says:—

"Some persons totally object to all attempts to dif fuse light and knowledge among the mass of th people, others are only afraid of the *consequences*, as i might affect those who owned peasants; and som pious and valuable persons hesitate, lest the poor, i acquiring the faculty of reading, should employ it t a bad purpose. One benevolent gentleman influence the minds both of Prince Galitzin and Papof agains schools. What I have suffered in endeavoring t convince some of this class, I think I shall never for get, but at length I believe it was providentially pu into my mind to set about a revision of 'Freame' Scripture Lessons,' so as to adapt them to the presen state of Russia. I soon saw, however, that somethin must be done upon quite a different plan, and that th questions must be left out altogether. I consulte Dr. Paterson, who heartily entered into my views; w had a meeting at the Bible House, and concluded t begin business immediately. This memorable com mittee, at least it will be so to us, consisted of S. Gre let, Dr. Paterson, Walter Venning, and his brothe John, W. Swan, and me. We literally worked at night and day, so that in rather more than two week we had it all ready to lay before the Emperor, wh was so delighted with it, that he immediately ordere eight thousand roubles to be paid for the cost of on edition. This measure has opened the way for th spread of the schools everywhere."

10th.—A letter came from Papof, informing then that the Emperor desired to see them that evening At six o'clock they went to the palace, and were con ducted to the Emperor's private staircase. "Here,

says Mr. Allen, "was not the least pomp; not a single soldier on the stairs, and the servants had no sword, nor any livery or uniform. The Emperor was in a small apartment, dressed in a blue uniform, with gold epaulets; he received us very kindly, and we were soon sensible of a renewal of those feelings which we had experienced when with him before. No one was present but ourselves. After we had conversed a short time, standing, he invited us to sit down. He seemed to retain a lively impression of our interview in London, and of the meeting for worship which he attended. We were renewedly convinced that the Emperor was favored with clear views respecting the only sure foundation, and that he was sensible of something of that Divine fellowship which the sincere in heart are often permitted to experience. He loves vital religion. On dear Stephen telling him that although in other countries he had felt it his duty to have public meetings, at some of which a large number of persons were present, yet now he felt that the service lay more in conversation and private religious intercourse with individuals, the Emperor beautifully remarked, that if we attended to the impulse of the Holy Spirit, He would keep us out of every thing which might be improper or hurtful in its consequences, and would support us in the performance of our duty, whatever that might be. He asked Stephen if he were not an ecclesiastic, and finding that he was a minister, he inquired if I were one also. We then spoke on the state of the hospitals; the condition of the poor, and the pleasure we felt in visiting the two schools for the soldiers upon our plan; but we urged the necessity of an immediate

attention to the reading lessons, forcibly stating the excellent opportunity which the school plan afforded for the introduction of lessons from the Holy Scriptures. At this, he was quite animated, and said that was the very wish of his heart, and that he was taking steps to get the Scriptures read instead of sermons and other things of mere human invention. He expressed the satisfaction he felt in having such persons about him as the Prince Alexander Galitzin and Papof, who had vital religion at heart. We talked farther on the school plan, and were convinced that whatever obstacles it might meet with from other quarters there were none with the Emperor.

"He inquired of us about prisons, and we could but express our sentiments fully, upon the present system here and in our own country. When I began to speak upon this subject, he leaned over to me and looked at me with fixed attention. I said that the general state of prisons was too much alike in all countries; that mankind had, for ages, been going on upon a system, which seemed to have vengeance for its object, rather than reform. Society had suffered an injury from the criminal, and therefore it seemed to be thought right to make the criminal suffer, that others may be deterred. Now, as it was pretty generally acknowledged that this plan had universally failed, it was high time to try another, more consonant with the spirit of the Christian religion. We then described E. J. Fry's exertions at Newgate, and the success which appeared to have attended them; but forbore to press anything. The matter seemed near his heart. We told him that *we had visited* all the prisons, schools, etc., in our way

from Abo, and he was very desirous to have our remarks. I accordingly promised him extracts from my notes.

"After some farther conversation, the Emperor desired that we might have a little pause for mental retirement and inward prayer, and we had a short but solemn time of silence. Dear Stephen at length kneeled down, and was sweetly engaged in supplication; the Emperor also knelt, and I thought Divine goodness was near us. Soon after this we took our leave, and he shook hands with us most affectionately. As we were retiring, he turned to me and particularly requested that, in the course of our journey, I would send him, freely, any remarks that might occur upon what we saw. We were, in the whole, about two hours with him. Independence of character, and a determination to see and judge for himself, mark the mind of the Emperor, and display real dignity.

"We returned to our lodgings, deeply thankful for the inward support we had felt upon this interesting occasion, and for the evidence that the mind of the Emperor continued to be under the same precious religious feelings as formerly; but he occupies an arduous post, and is surrounded with many difficulties—may he still be graciously preserved!"

"*11th.*—We dined with the Minister of the Interior, Karadavelof. I had to hand the Princess Troobetskoy into the dining-room; such conspicuous positions are often very trying to me, but I endeavor to put the very best face upon the matter, and must acknowledge that hitherto I have been favored to acquit myself

upon all trying occasions in a manner which has afforded peace in the retrospect."

"*Second Month 14th.*—The Empress Mother having appointed us to be at the palace at one o'clock, we accordingly went, and were soon conducted by the Empress's secretary to a very large apartment, at the further end of which the Empress was standing alone, but there was a door open into a room beyond, where several ladies were just getting a peep at us. She is a tall fine figure; has something very graceful and dignified in her manner, and one sees immediately, from her countenance, that she is a very clever woman. She advanced towards us with much benevolence and kindness, said several handsome things to us, and how glad she was to have an opportunity of seeing us. She had been informed of our visits to the institutions under her care, remarking, that it was her anxious wish to make them as perfect as possible, and that she should be glad of any suggestions from us; she added, that if it had not been for the affliction which had so recently befallen her, in the death of her daughter, the Queen of Wurtemberg, she would have shown them to us herself. As she thus introduced the subject of her loss, it afforded the opportunity for a little religious conversation. She stood during the whole of the interview, and her secretary was present all the time.

We could but highly commend the care of the Empress in providing for the education of so many hundred young females, and took that occasion to represent the neglected state of the poorest class of girls. I told her of what was doing in England, and *endeavored* to explain somewhat of the plan, upon a

little sketch which I had made of a school-room for four hundred; when I afterwards held out my hand for it, she smiled, and said she would keep it. The Empress wished us to see her other institutions, and particularly that for orphans, called St. Mary's. She desired us to communicate with her at any time on what might occur in the course of our journey, and offered to give us introductions to her institutions at Moscow. After a highly satisfactory interview of about an hour, we took our leave.

"After tea, dear Stephen and I sat down together and had a precious season of religious retirement. My petitions were mentally put up to the Lord that He would be pleased to look down upon His two poor solitary servants, wandering over the face of His earth, and my mind was so filled with Divine good, that I was ready to say, 'It is enough.'"

As the Empress Mother requested, they went to St. Mary's: "It is maintained entirely at the expense of the Empress Dowager, for those children whose parents are artisans. They look healthy, neat, and clean. They are taught reading, writing, the French and German languages, useful kinds of needle work, embroidery, drawing, and knitting. Great pains are taken to find suitable situations for them when they are of an age to leave the institution, on which they receive one hundred roubles and a complete set of clothing. They rise at six o'clock all the year round, and besides having prayers, read every evening in the Scriptures. There is no difficulty in procuring places for the girls educated here. If some of our English ladies would imitate this illustrious example, how

much purer pleasure would they receive than from routs and balls."

"*25th.*—We went to Count Lieven's to tea, to meet the Baron de Stackleberg, who resides at Revel, in Esthonia, and were exceedingly glad to become acquainted with this excellent man. During two years he was engaged in travelling on foot, visiting pious persons in Switzerland and Germany, and lodging at their houses for some weeks at a time. He related an interesting anecdote of a young person who came under his notice several years since. Before his views became decidedly religious, he wished to see a beginning made towards the emancipation of the peasants; with these feelings he placed one of his own peasants under the care of a schoolmaster, with directions that if the young man's conduct appeared to deserve it, he should have his freedom at the age of twenty-five. This proved to be the case, and the proposed boon was granted; on returning from his journey the Baron found that the young man had not only prospered in his outward concerns, but had become really a serious character. He is now the confidential friend of his former master, and assists him in all his pious and benevolent undertakings. After the Baron had become serious, he proposed to his peasants, that if, instead of spending the First-day afternoon in drinking and in amusement, they would come to him, he would read to them in the Holy Scriptures. This proposition was gladly accepted, and his congregation soon filled two rooms in his house, and increased so, that he was obliged to remove the place of meeting to a *large stable*. The people came from all quarters, and

some from twenty versts distance. This good man was struck with the want of education among the people; and he and three or four persons of like sentiments, have united in raising a subscription to build a school-room, and have formed an establishment for training masters.

"I called at Sir James Wylie's, the King's physician, where I was informed, that the evening before, I had been elected an honorary member of the Imperial Academy of Sciences."

"*9th.*—When the extract from my journal was laid before the Emperor, he was particularly struck with the little representation of the man with the bell over his head. Papof says that the Emperor has issued orders which will rectify several of these things. Prince Galitzin expressed regret at our determination to go so soon, and wished us to stay till spring, as there was much good to be done; he told us the Emperor desired us to seek by prayer to know whether it was indeed right for us to go. Papof joined him in pressing it. We explained to them that we believed the time was now come for us to proceed, they therefore ceased.

"The weather is very cold, but the sky is quite clear. I noticed to-day an appearance which I have never seen in England; in the sunbeams were innumerable little sparkling particles, arising, probably, from the water deposited by the air, being, in this intense cold, immediately formed into minute spiculæ of ice.

"In the great public library, where we met, by appointment, Alexis Olenin, President of the Society of

Arts, we saw a fragment of a MS. of part of Paul's Epistle to the Galatians, supposed to be of the third century; it was on a small sheet of parchment, the upper edge was partly decayed, and looked as if it had been burnt. The letters were in the very old Greek character, and very large. The parchment was eaten through in many places, just where the ink had been. There were other manuscripts of the fourth and fifth century, all on vellum; in the oldest of them, the pages were divided into two columns, and there was sometimes not more than a word or two in a line, as they never divided a word. The theological department contains about forty thousand volumes.

"Papof sent a note to inform us that the Emperor wished to see us at eight o'clock this evening. We accordingly went, and were shown into the same room where we had been before. I could but think, that from its simplicity, it might be an excellent pattern for many members of our Society. The Emperor came in with a smiling countenance, and took us both by the hand at once. He stood talking a few minutes, and then seated us, as on the former occasion.

"The conversation went on without restraint, as among familiar friends; at first it was general, upon serious subjects, and particularly about our departure. On his expressing his wish to keep us longer, Stephen explained the nature of our feelings, stating that if it were our Divine Master's will that we should go forward, we could not do any good by staying. The Emperor understood this, and though it was obvious that he would have been glad had we felt at liberty to *have remained*, yet he encouraged us to attend to our

convictions of duty. The discourse then turned upon the new set of Lessons which we had prepared for the schools on the British system in Russia; he said they were just what was wanted; that he had been anxious to diffuse light and knowledge among the people by the establishment of schools upon our plan, throughout his army, and he expressed his thankfulness that 'the Divine Spirit' (those were his words) had sent us here, just at the critical time, to make this system a grand engine to imprint the great truths of revealed religion upon the minds of millions. We put in a word for the poorest class of girls, who are universally neglected here, and the Emperor said that his mother had told him what we had said to her upon this subject, and that yesterday he had given orders for six schools for girls to be founded. He expressed his desire to have a School Society established like the Bible Society, but earnestly wished that a member of our religious Society, interested in this subject, as well as in that of prisons and the Bible cause, would come to reside in Petersburg for some time, saying that he would receive such a one with open arms. I had reason to understand what he meant, but my path is straightforward. We spoke of the disposition of lands, and the importance of endeavoring to form a middle class, so much wanted in Russia. Robert Owen and his plans were introduced, in consequence of his asking what I thought of the cotton works at Alexandroski, under the protection of the Empress Mother; he seemed very much interested as I gave him the whole history of Lanark, and my reasons for having anything to do with it; and he told me that he thought

I ought not to withdraw. He said he had read a little of Robert Owen's plans, and soon saw to what they would tend, and that his opinion of them was precisely the same as ours. I related to him the circumstances of our last visit to Lanark, and gave him the only copy I had left of the 'Reply,' also the 'Thoughts,' and 'Brief Remarks,' with which he seemed quite pleased, and put them into his breast pocket.

"He now told us how early he had been favored with the touches of Divine love in his mind, though he did not know from whence they came, and was surrounded by persons entirely ignorant of these things; that he remembered crying when he was obliged to repeat forms of prayer, but that he and his brother Constantine, with whom he slept, used to pray extempore, and had comfort in it; he said, that, as he grew up, these tender impressions were very much dissipated; the Empress Catherine, not being a religious character but a 'Philosophe,' put him under the care of La Harpe, a very able tutor, but imbued with French principles; and here he gave us a most interesting history of himself. It was not till the year 1812 that he had read the Bible; but as soon as he had read a little, he was eager to read more, and, he added, 'I devoured it;' he found that it bore witness to what he had felt before of the operation of the Holy Spirit in his own mind, and he then knew what it was. The conversation next turned upon peace, and we understood, from what the Emperor said, that one reason for his keeping so large an army is, that when the peasants who are slaves become soldiers, and afterwards receive their discharge from the army, they are

free men. He is discharging great numbers, and taking others in their place, and one great object of establishing schools in the army is to prepare these men for freedom. By this time it was getting near ten o'clock, when the Emperor said that he wished us to sit a little in silence as before, for the Great Master had promised to be with the two and the three. He observed that, even when we were separated, we might feel one another near in a spiritual union—that space related only to what was corporeal, not to spirits. This was a solemn moment, the evidence of the Divine overshadowing was clear, strong and indisputable, and the Emperor, I was sure, felt it to be so; it was like sitting in heavenly places in Christ Jesus. After some time, Stephen spoke most acceptably, and the Emperor, I doubt not, will long remember his communication. I needed no other evidence than my own feelings to be assured that he was much affected. I believed it right for me to offer up a supplication, but so awful did it appear, that I had great difficulty in giving way; at last, however, I rose, turned round, and knelt down; the Emperor came to the sofa and knelt down by me, and now strength was given me beyond what I had ever felt before, and the precious power accompanied the words. When it was finished, I paused a little, and then rose; he rose soon afterwards, and we sat a few minutes in silence; we then prepared to take leave; the Emperor was much affected and held us by the hand,—it was a solemn parting; he raised my hand to his lips and kissed it. I was now anxious to be gone, and moved towards the door, and after *taking leave* of Stephen, the Emperor went

hastily into another room. We returned to our lodgings with hearts full of Divine peace; we both agreed that this one interview was worth all that we had suffered in coming here, and all the sacrifices we had made. It is marvellous to us how, from time to time, upon all important occasions, we are favored with wisdom and strength by our Great Master, just sufficient for the trial, though at other times we are often greatly depressed; the work is His, and the praise is *His alone*."

The Empress Elizabeth, the wife of the Emperor, having expressed a desire for an interview with them, they went on the 15th. Mr. Allen says:

"The Empress had planned to receive us in her private apartments with her companion, the widow of an English clergyman, but by some mistake of the servants we were shown into the state-rooms; after waiting a short time we were ushered into a large room where the Empress was standing. There is much mildness in her countenance, particularly about her eyes; she received us very respectfully, and said that from what the Emperor had told her, she wished to see some of our religious Society. We had a good deal of conversation with her upon serious subjects, which was highly satisfactory. I feel much for her. After an interview of about three-quarters of an hour, we respectfully withdrew; there was no one present but ourselves, her attendants being in waiting in the next room."

"*16th.*—We called at the Bible-house to take leave of Dr. Paterson and his wife, and W. Swan. We went *thence* to Prince Alexander Galitzin's, where we met

him and dear Papof, and had our final parting opportunity; we had a great deal of free conversation, with the openness of Christian friends. The Prince told us the steps of his progress in religion, and how he was brought to see the emptiness of mere forms, and the inestimable value of vital Christianity. He said the Emperor and he had been brought up as playfellows together, and were exposed to the same disadvantages, in being surrounded with irreligious persons, and that the Emperor took the Bible with him in the campaign of 1812, and read in it every day, except upon extraordinary occasions, and then he read more afterwards. He gave us many interesting details about the Holy Alliance, and the astonishment of the Emperor's own court when they heard the decree read. Many conjectures were formed respecting it, but few were prepared to understand the Emperor's real design. Before we parted we had a solemn religious opportunity, in which Stephen was favored in prayer; I felt much. We then took a solemn and affectionate leave in the flowings of Christian love.

"We went next to the palace, to take leave of Sir James Wylie, who has uniformly treated us with the greatest respect, and even affection. He said everything to induce me to bring my daughter over, and settle here for a time, stating how much more good I might do here than in any other place in the world; but I still reverted to matters of duty, and had a little serious conversation with him, which seemed to make an impression, and we parted with much tenderness. His secretary told me that my diploma from the Academy was sent to our lodgings. Having packed up our

things and cleared out of the lodgings, we went t
Vennings' for dinner. These dear friends have
everything for us that kindness could suggest.
have supplied us with an ample store of provi
fitted up pockets to the side of the kabitka, and
attended to the packing of it themselves. Lord
cart called, and brought the document stating
was a British subject; he also gave us a letter t
us under the special care of the British Minis
Constantinople, and has manifested the greatest
ness towards us; indeed, everything that cou
thought of to open our way has been done.
Prince has furnished us with letters to all the gove
of provinces during the whole of our route, re
mending us as persons well known to the Emp
and the Minister of the Interior has sent us a
containing an imperative order for horses, in ca
any difficulty.

We retired into the little room, where we ha
often enjoyed a social hour, and after we had
coffee, and conversed for some time, I felt the ex
ings of Divine love so strongly towards our hos
his family, that I longed to settle down in si
At length Stephen gave John Venning a hint
conversation ceased; there was a silence whi
believe, was felt by *all;* I was thankful on
account, that our blessed Lord condescended,
signal a manner, to own His poor servants, now c
eve of their departure. Stephen delivered a pre
communication, which deeply affected both Joh
Walter. Daniel Wheeler then said a few wor
felt the spirit of supplication, but was afraid

longed that I might be permitted to get rid of my burden some other way, but it would not do; I therefore knelt down, and was fervently engaged in prayer for these my endeared friends; I felt the power of the Holy Spirit accompany the words, and all were tendered and affected. We then took leave, and put on our *schoubs*, which consist of wolf skins with the fur inwards and cloth without. We have our luggage stowed in the bottom of the kabitka, a kind of sledge, as in the hold of a vessel, and upon it is laid a horse-hair mattress, upon which we are stretched as in a bed, with pillows under our heads. After wrapping our schoubs close about us, we spread our cloaks over us. We set off with three horses, our man Sobiesky sitting by the driver at the foot of the vehicle."

CHAPTER XII.

VISIT TO THE MENNONITES AND GERMAN COLONIES.

THE travellers proceeded through the night, and reached Novogorod the following evening. The country is described as uniformly flat, and covered with pine and birch-trees. The bark of the latter is used by the peasants to make shoes, and when peeled in long narrow strips it makes the Russian matting. The inn at Novogorod did not afford beds, and the landlord observed, rather surlily, that the Russian lords brought their own bedding. However, they procured two rooms, and, wrapped in their wolf skins, with a peaceful mind they soon fell asleep.

Novogorod was formerly a place of great trade. It is seated on a large river which communicates with Lake Ladoga, and until the canal was cut to Moscow, goods for that city were sent here; perhaps the loss of this channel of commerce may be one cause of its present state of decay. The houses are universally made of logs, with the roof overhanging several yards, and the ends pointing towards the road. Many of the large houses are in a state of dilapidation, and the place has a miserable appearance. There are very few persons of property, and it seems that the poor are almost wholly neglected.

The usual practice in travelling in Russia is, to go

forward night and day, only stopping at the stations to change horses, and occasionally to take some refreshment. The kabitkas are prepared with mattresses and leathern pillows, on which persons may lie down; but the inequalities in the snow render sleep very uncertain.

Mr. Allen thus describes this journey:

"*20th.*—We started from Novogorod about half-past nine o'clock, with three horses in our kabitka. There are many monasteries in all directions; the snow is very deep, and the course of the road is shown by branches of pine stuck in at certain distances.

"The hills of Waldi, which continue for near thirty miles, though not high, are really formidable from the snow and ice. Notwithstanding our wings on each side, which gave us a spread of about four yards, we were nearly overturned two or three times. It is true we had not far to fall, but if we had been completely turned over, the weight of our luggage upon us would have squeezed us a little. One driver has the care of two or three single horse sledges, which pass in great numbers between Petersburg and Moscow, and are continually deepening a hole when it is once made. Some of the holes were above four feet deep, and we often plumped in without any warning. In the usual severe winters they are sometimes ten or twelve feet in depth, so that a kabitka and horses at the bottom of one of these holes is for a moment completely hid from one that is immediately following. We had not proceeded further than about two versts from the station, before we were completely stuck, and were obliged to get out. It was very cold, and the snow,

which had been partly melted by the sun in the
was so slippery, that, what with my mufflings
my clumsy fur boots, I could scarcely stand,
Sobiesky was kindly attentive to me. We all pu
shoulders to the kabitka to assist the horses in ge
it out; but we had soon the same ceremony to
form over again, and the difficulties were so
increased that, after going about five versts, we
glad to creep into our nests, put down the mat
lie quietly till break of day, for it would have
dangerous to go on. When it was light we found
one of our shafts was broken. It was tied up,
ever, just to enable us to get to a place where an
could be procured, and the whole cost of our re
together with a handsome remuneration to two
ants, who came a mile and a half to our assist
was not more than about three shillings sterling.

"On approaching Tver we saw a very grand m
tery, with a number of domes of deep blue.
middle dome was covered with golden stars, an
of them were surrounded with crosses. We en
the town over a frozen river, and put up at the h
of an Italian; but here again we found they ha
beds. They however brought me some pillows,
as I had been in my clothes for six nights runni
got out my blanket and sheet, made up a bed o
schoub, and slept pretty comfortably. Tver is a h
some town upon the Wolga, at the confluence of
rivers. The houses in the principal streets are b
plastered, though many of them in other parts a
logs."

*The Prin*cess Mestchersky was happily staying

for a little repose after the death of her sister. She gave them a very discouraging account of Tver. One fact may suffice: In the Foundling Hospital there were admitted two hundred and eighty-three infants, and by neglect and bad treatment, two hundred and forty-eight died. Mr. Allen and his companion immediately set about interesting the procurator's mother-in-law, and several females, in the formation of societies for works of benevolence and mercy. The old lady said they had enough to do in their own families; but Stephen Grellet delivered them a lecture, and the matter sank deep into the heart of the procurator's wife and daughter, who at once resolved to set about the work. As they did not know how to begin, Mr. Allen sketched out an organized plan, the objects of which were, to relieve cases of distress, to visit female prisoners, and the institution for foundlings, to promote schools for poor girls, and to find out useful employment for females, together with a clear statement of the mode of proceeding with the business. Having spent the two days he stayed at Tver in these useful pursuits, they started in the afternoon for Moscow, where they arrived the following day. The snow began to thaw immediately, and proved they had started only just in time. They delivered their letters of introduction—first to the Military Governor, then to the Civil Governor, and afterwards to the General who is at the head of the police; saw them all, and acknowledged that without the valuable documents they could have done little or nothing.

Moscow contains from two hundred and eighty to three hundred *thousand* inhabitants. The houses are

irregularly built, large and small being all mixed together. The ruins of many which had been burnt in 1812 still remain. The Kremlin stands on rising ground, and is in the heart of the city. It contains the Imperial Palace and the Arsenal, and consists of a number of streets and public buildings, the whole surrounded by a wall of considerable height. Moscow is divided into twenty districts, and there are twenty siesgas or prisons of the police, which are somewhat like the old watch-houses of England.

"With the exception of the siesgas," observes Mr. Allen, "which are pretty much the same everywhere, we found them in a better state than we expected. At the great prison a considerable degree of attention seemed to be paid to cleanliness. The hospital rooms were in excellent order, and we were much pleased to see a number of New Testaments and several of the tracts translated by the Princess Mestchersky. This prison was built after the visit of John Howard, who suggested some improvements, which were subsequently adopted. Most of the prisoners in the siesgas were committed for drunkenness, which seems to be a crying sin among the poorer classes; and lying and stealing are so perfectly natural that they appear scarcely to consider them as crimes."

"*Fourth Month 2d.*—Our friend Le Croix called upon us, and we went to a magnificent establishment like a palace. Its name signifies a house for the poor and strangers. It was founded and endowed by a single individual, Count Schèrèmetoff, one of the richest noblemen in Russia, who gave two million five hundred thousand roubles for this object, and the revenues

arising forever from eight thousand four hundred and forty-four peasants, who each pay a certain sum annually. The house is destined to lodge, board and maintain entirely, one hundred indigent persons, of both sexes, of free condition, and good morals and character—one half of them to consist of persons of a very advanced age, who are destitute, and the other half those who are maimed or afflicted with incurable diseases. The second part consists of a hospital, into which fifty poor persons of both sexes and all conditions, with diseases not deemed incurable, are to be received and taken care of gratis. The third part of the charity consists of an annual distribution of twenty thousand roubles to poor families out of the house who may be judged worthy of it—and all this endowed in perpetuity by one individual. Everything about the house is in a princely style, and it seems impossible that the neatness and cleanliness of the establishment throughout could be exceeded. The charity is not restricted to country or religion, for we saw natives of Sweden and other countries settled in this comfortable asylum. All are at free liberty to exercise their own religion, and though there is a large magnificent chapel for the Greek Church in the house, none but the members of that church are required to attend. This liberality might put the High Church of England to the blush."

"*4th.*—Our friend J. Rowand called to accompany us to the Prince Sergey Galitzin's to dinner. The Prince received us with much kindness: he is immensely rich, and gives away large sums of money in private charity. Only a short time since he gave two

hundred thousand roubles to the Hospital for the Poor; he presides over the charitable institutions of the Empress Dowager in this place. His appearance strongly reminded me of Sir Humphry Davy. We were in the midst of stars and crosses, and a number of ladies, amongst whom were several Princesses; it was plain we were objects of no common curiosity, yet we were uniformly treated with much respect and attention. About thirty sat down to dinner, which only lasted three-quarters of an hour, when all the company rose and went into another room to take coffee.

"*5th.*—We went this morning to see Galitzin's Hospital. It contains one hundred and twenty-five patients. We were much pleased with the accommodation provided for the patients, the Empress Dowager having herself invented several ingenious little contrivances to increase their comforts, and alleviate their sufferings. She has just sent them a present of a number of easy chairs for the different apartments; indeed nothing seems to be wanting which the most benevolent feeling could suggest. There are several Sclavonian Bibles distributed through the wards, and they look as if they had been used. A patient who is able to read sometimes reads aloud to those in his room. I noticed one mark of delicate feeling towards the poor sufferers, with which I was much pleased:—when a patient is in extremity, or near the point of death, a large screen is placed round the bed, to form a separation from the rest.

"Close to the Hospital is another institution, also *under* the care of the Empress Dowager. It is called

the 'Bogadelny Dome,' or 'Institution pleasing to God.' It is a kind of alms-house, for one hundred and four old people, of the poorest class, and is maintained from the same funds as the Hospital. The rooms are as neat and clean as a parlor in a private house in England. There were two Bibles in this establishment, but very few of these poor people can read; several of the women were employed in winding cotton, by which they may earn a little money to procure themselves some extra comforts; but the Russian poor are universally lazy, and hate work: this, I have no doubt, arises from their abject state, and the want of a stimulating object. They are made to work for their lords, and seem to have little or no idea of working for themselves. I never saw any establishment for the same class of poor equal to this."

"*7th.*—We went this morning to visit the institution called 'St. Catherine's,' for the female children of the noblesse, under the care of the Empress Mother. Besides the elementary parts of learning, the pupils are made proficients in French, German, geography, drawing, music, and all sorts of needlework and embroidery. The more essential parts were also attended to. They are taught to cut out garments, to make their own clothes, to get up linen, and are taken in turns to the kitchen, where they note down the quantity and quality of articles used. In one place in the garden the snow had been removed, and a broad long walk of planks made by the direction of the Empress, that the girls might take exercise in the air without wetting their feet. It is no wonder that the children look up to her as to a tender mother.

"The Institution d'Alexandre, for the children of those who are only bourgeois, is also under her immediate care, and exactly upon the same excellent plan as 'St. Catherine's' Institution, and the countenances and behavior of the children indicated the care that was taken of them.

"Much of another morning was devoted to a minute inspection of the Foundling Hospital, a very large establishment. There were one thousand one hundred and forty-six children in the house, and seven thousand seven hundred and forty-nine were taken care of out of the house. After the age of infancy, they are divided into six classes to receive their education. The excellent arrangements of this institution are a striking evidence of what may be effected, when talent and good feeling, united with the influence of exalted rank, are devoted to the best interests of humanity. The Director stated, that during four years, corporal punishment had never been inflicted but twice; and that, when anything was wrong in the conduct of the children, he uniformly succeeded by remonstrance and advice. One hundred and twenty of the boys are selected to be taught the higher branches of learning, in order to prepare them for the professions, and all the rest learn some useful mechanical art. A certain number of girls are selected to receive a superior education, that they may be qualified to go out as governesses in noblemen's families. In the summer the Empress Mother sends *every class* of the children, for two weeks at a time each, into the country for change of air.

"*We* were much pleased," observes Mr. Allen,

"with seeing the broad sheet printed in blanks, which is filled up and sent *every day* to the Empress Dowager, giving a detailed account of every part of this vast establishment. I have not heard of any woman in the whole world, who is so heartily, so incessantly, and so extensively engaged in works of benevolence, as the worthy mother of the good Alexander."

According to his promise, Mr. Allen drew up a very able report of the several institutions he had visited, and forwarded it to the Emperor from Moscow. He took advantage of the opportunity to submit observations calculated to advance the Redeemer's kingdom, and elevate the comfort and morals of the community.

He speaks much of a meeting he had at General Guerhard's, where they endeavored to turn the conversation on instructive subjects, and the feeling of Divine favor became stronger and stronger; the young people crowded together to get as near them as possible, and Stephen had a sweet communication. At this interview Margaretta M. Toutschkoff, a lady of great sensibility and pious disposition, who lost her husband at the battle of Borodino, when the French invaded the country, related the following interesting facts:—"Three months before his death, whilst asleep with him and her infant son, she had a most remarkable dream. She thought she heard a strong voice saying, 'All thy earthly comfort is broken up,—he is dead at Borodino.' She awoke in great distress, but falling asleep again, she thought she saw her father coming to her *quite pale*, and bringing with him her

little son; he also said, 'All thy earthly comforts are broken up, for he is dead at Borodino.' She thought she was at the time at a certain village, the name of which was clearly in her remembrance on waking. In the morning she told her dream to her husband and several other persons, but they knew no such place, and searched the maps in vain to find it; for though the battle has since made Borodino memorable, it was before so inconsiderable a village, that its name was not inserted. About three months afterwards the battle took place; her husband, who was a commanding officer, fell, and the news reached her in the very village which she had seen in her dream." She now lives on the road to Toula, and devotes her time to works of benevolence.

"*30th.*—We left Moscow in our britzka soon after nine, with four horses abreast. We had not travelled many miles on a hilly road before our swing seat broke down. The soil is loam, and as the roads are much cut up on the melting of the snow, and afterwards dried hard, it was like riding over pavement. We passed several rivers, sometimes on a raft, and sometimes driving through them by a ford. Between one and two o'clock in the morning we reached Serpukoff, a large place about sixty-nine miles from Moscow, but we could gain no admittance at the inn, nor make any one hear, though all the dogs in the neighborhood seemed roused. At last a baker came out of a house just by, and said he had a yard into which we were welcome to draw the carriage; we gladly accepted this permission, and as he also supplied us with bread, hot water, and eggs, we made

a good supper, and then got into our britzka, which stood under cover.

"About five o'clock Sobieski roused us with the information that General Naschokinn, who resided about nine miles out of our way, had sent expresses for us in different directions, and that a messenger had arrived here to conduct us to the chateau. We were both very desirous to go forward, but as the Governor of Moscow had sent to inform the General that we were upon the road, we could not do otherwise than accept his kindness. The General has the character of being a very benevolent man, and is very kind to his peasants or slaves. When we came into his extensive premises we saw the house at a distance in a beautiful situation, with a white flag flying above the dome *in honor of the guests*, and as we approached, the music struck up. I was bad enough before, but this made me sick at heart. On our arrival we found a crowd of servants waiting, and the General received us most cordially. We lost no time in informing him that we were a plain people, and loved simplicity, and acquainted him with the objects of our journey. We spent the evening in conversation, endeavoring to make it as instructive as possible; and we think that some of his prejudices were removed. He seems to be a benevolent, well-meaning man; nothing could have exceeded his kindness, even if we had been the greatest personages."

"*Fifth Month 2d.*—We took a cordial leave of our host, who kindly sent his own horses with us to Serpukoff. We reached Tula between nine and ten at night, much fatigued and exhausted. This city

contains thirty thousand inhabitants; has many hardware manufactories, and one for firearms, which is the largest on the continent; it employs six thousand peasants of the crown. We were pressingly invited to see it, but, being warlike, we declined the proposal, as it would have been inconsistent with the objects of our journey."

When the travellers attempted to deliver their letter of introduction to the Governor of Tula, they were directed to the tribunal. Coming in with their hats on created a general bustle, and some of the clerks began to hiss. They inquired of a gentleman if the Governor was there, but he immediately asked why they did not pull off their hats, and said they ought to respect the place, for there was the Emperor's portrait. They told him their conscientious scruples, and assured him that the Emperor had permitted them to see him with their hats on. This the attendants discredited, and refused to convey the letter. But on Mr. Allen asking whether he was to write to Petersburg, that he had brought a letter from Prince Galitzin, which they refused to open, he obtained his end. The next day the Governor accompanied them in his drosky to their public institutions, but it was obvious they had everywhere been at work to sweep and brush. Nor could they find one public-spirited character in Tula.

"*7th.*—Orel is beautifully situated on the sides of two hills: it has a great trade in corn, but there is miserable accommodation at the inn,—no civility or attendance of any kind, but Sobieski brushes about *and does* the best he can for us. We find that no pro-

vision is made for the poor, except by a venerable ecclesiastic, whom we visited; he is called Priest John, and though ninety years of age, walks about without any assistance but that of his long cane. He has a benevolent countenance, and I could but love the good old man. He lives in a small house near one of their places of worship, by the side of a yard, filthy in the extreme, in which are several little hovels and holes, which he has crammed full of destitute poor. He has more than fifty of these lodgers, and he seems always contriving how he may make more holes and corners, in order to take in more. He conducted us into these places, and the poor people were eager to come to him for his blessing. The dirt which the poor in Russia are accustomed to, is beyond description. This man receives donations from various quarters, but a little money goes a great way here. A person might have as much black bread as he could eat, for a penny sterling per day, and it rarely, if ever, happens that any one is starved in Russia. The peasants are very charitable to one another."

Having travelled the whole of the 8th and the next night, at ten in the morning they reached Koursk, a large city mostly composed of poor wooden houses, and on the 11th, arrived at Bielgorod, a place in which a spirit of active benevolence appeared to prevail. During this part of their journey they came upon those great plains called *steppes*, and soon after crossing the Dnieper (the ancient Borysthenes of the Greeks) they reached their long desired point, Ekaterinoslav, to visit the German and other colonies.

"We had a *letter*," says Mr. Allen, "from Hablitz

for the superintendent, General Contineas, and from the benignity of his countenance, I was sure, before he said a word, that he was our man. He received us not only with kindness, but affection. We explained to him the grounds of our visit to these parts, and inquired if he could find a person who could act as interpreter, and who at the same time possessed religious sensibility; he almost immediately replied, 'I will go with you myself.' My heart was filled with humble gratitude and admiration.

"*Fifth Month 23d.*—We set off this morning for the colonies, Contineas accompanying us in his carriage. Our road is excellent, over what is called a steppe, which is a wide expanse of natural grass, without a tree or even shrub. Several mounds from twenty to thirty feet high, resembling our barrows in England, are scattered over these extensive plains; and are supposed to be the rude monuments of the Nomadic Tartars, who formerly occupied this district. On coming into the possession of Russia, it was very thinly peopled; but the Emperor is encouraging colonies of industrious persons, chiefly foreigners, to settle here. Some of these colonies consist of Germans, including Roman Catholics, Lutherans, &c., others, of inhabitants of Smolensk, who were sufferers when the place was destroyed in 1812. Some are from Bulgaria, and some are dissenters from the Greek church, who were much persecuted until the Emperor took them under his protection, and settled them here. There are six distinct kinds of colonies, but the most remarkable and the most flourishing are those of the Mennonites, who came principally from the

neighborhood of Dantzic in Prussia, and very much resemble Friends on some points. Their ministers receive no salary, but support themselves with the labor of their hands, and even their bishop may be seen guiding his own plough. They agree with us in believing that war is inconsistent with the spirit of the Christian dispensation, and accordingly they conscientiously refuse to bear arms. This, in their native country, where every man is supposed to be born a soldier, naturally subjected them to persecution, and rendered their situation very painful. The Emperor, however, with that tenderness of feeling for which he is so remarkable, secured to them the free exercise of their religion, and granted them many privileges; and their subsequent conduct has fully justified the opinion he formed of them.

"Neuenbourg, the first colony of Mennonites, consists of fourteen families, and every family has sixty dekateens of land, for which they only pay to the crown fifteen kopecks per dekateen per annum, with an agreement to keep up the roads and bridges through their respective places. Each dekateen is nearly equal to two and three-quarters English acres. A rouble is worth from ten to eleven pence sterling; one hundred kopecks make a rouble, so that ten kopecks are equivalent to one penny.

"The Emperor, in his visit to these parts last year, was so much pleased with the Mennonites, that he gives every new family of this sect who come to settle here five dekateens more than to any of the rest. Many hundred families are expected from Prussia this year. The *King of Prussia* does not wish to part

with them, as they are indeed some of the best of his subjects; but as they cannot bear arms, the popular odium is so strong against them that they are glad to get away. The soil allotted to them in Russia is so excellent, and the privileges they enjoy there, with the free exercise of their religion, is so great, that if nothing unforeseen occurs, they must in a very few years become rich. Those who are already settled have large flocks and herds, and most of them are in a very thriving way. We took up our lodging in the village of Cortitz, which consists of thirty-nine families of Mennonites, and were most hospitably entertained by the mayor of the canton. The canton Cortitz is altogether Mennonite, and comprises fifteen villages. The first settlers came about thirty years ago from Prussia, and consisted of three hundred and thirty-one families, but they are now increased to nearly six hundred. The houses are built of wood, very neatly thatched and comfortable. They present a striking contrast to a Russian cottage, and are all furnished with a commodious barn, a granary, and a garden well stocked with fruit-trees. Their bishop, a very sedate man, gave notice to the different villages of a meeting at nine o'clock the next morning. The neat, plain, and commodious meeting-house, was surrounded with horses and carts belonging to those who came from a distance, and, though the notice was so short, there were about five hundred persons present. We found them singing a psalm, according to their usual custom, and soon after they had finished, the Bishop explained to them in German who we were, and the *object of* our journey, and then exhorted them to

prayer. They all knelt down, and remained a short time without uttering a word. They are in the practice of silent prayer, both at the beginning and close of their worship. Stephen spoke at considerable length, Contineas interpreting. I thought that something was also required of me, and had much sweet peace in yielding to the expression of it. Several of the people were in tears, and I believe many will long remember the occasion. Most, if not all the children in the colony can read. There are two bishops or elders, who ordain the inferior clergy by the laying on of hands. They do not administer baptism till about the age of seventeen—and not then until the young person is found capable of going through an examination."

The next day they proceeded to the island of Cortitz, situated in the Dnieper, where the water, rocks, and surrounding country, formed a beautiful landscape. As they approached the avenue to the pastor's house, they found the path strewed with lilac blossoms, and on entering it everything bore the marks of neatness and comfort, while every attention that kindness could suggest was paid to the strangers. The next colony they visited was Schonweise, where, though they arrived late, notice was given, and one hundred and fifty assembled to hear Stephen address them on the necessity of a life of holiness.

After travelling over part of a vast steppe on the 25th, they arrived in the evening at Grænenthal, where there is a settlement of nine or ten families. This is one of the principal stations of the flocks of Merinos, and Contineas examined them very carefully.

"*26th.*—Halberstadt is another considerable settlement of the Mennonites, where one of their elders or bishops resides. His dress is the same as the other colonists. He has no remuneration for his office, strictly observing the injunction of the Saviour, 'Freely ye have received, freely give.' He told us they had received five hundred Bibles from the Bible Society at Petersburg, and four hundred Testaments. In their cloth manufactory, they have an Englishman to conduct the process of dyeing, and a nursery of fruit and forest trees, from whence the colonies in the neighborhood are supplied. The good effects of this wise plan are quite incalculable." They then proceeded to Petershagen, where they held another meeting, and Mr. Allen addressed them from the text, "The kingdom of God is not in word but in power."

"*Fifth Month 28th.*—My eyes are violently inflamed this morning, which I attribute to travelling in the wind over these exposed plains, but my mind is filled with peace. We paid sweet visits to several families, and found the hearts of the people quite opened to us. We dined with the *Oberschultz* of the colony, who was at our first meeting, and has since followed us wherever we have been; and in the afternoon we returned to our kind aged host, where we had an affecting parting in the full flowings of gospel love. We then set out for Orloff, another Mennonite settlement, passing an extensive Bergerie, and saw a beautiful flock of between two and three thousand sheep.

"On leaving Orloff we proceeded to Altona, the last of the Mennonite settlements, passing several villages on our way, and were truly gratified to see the

neatness of the houses. We lodged with a precious young man, one of their ministers, who, with his wife, gave us a kind and Christian reception; and were in the very room which the Emperor occupied in his visit last year, when he was quite delighted with these people."

Here they held a service as at the former settlements, at which Mr. Allen spoke for some time, "but was careful to leave off when the pressure of duty was removed." The feeling evinced by the people at this meeting, he says, richly paid them for all their toils and privations on the road.

On the 31st of May they took leave of these interesting people, whom they had labored unceasingly to benefit, and who had shown the estimation in which they held their services, by most affectionate attentions. Their dear friend Contineas, most unwilling to part with them, accompanied them part of the way towards Perekop, but at length the separation took place, "with much affection on both sides." Neither time nor distance interrupted the current of affectionate feeling in the heart of Contineas, or of the Mennonites. Two extracts from letters will show the high estimation they entertained of the labors of the travellers, and the beneficial effects produced. After many tender and pious expressions to Mr. Allen, Contineas thus proceeds:

"The recollection of your ever memorable visit, of your pious labors, of the edifying sermons delivered by you in their temples and in their families, in the pure spirit of the Gospel of the Saviour of souls, will remain forever engraven on their hearts, and not only

on the hearts of the present generation, but will be handed down to their posterity; for your names and your memory are cherished and honored by persons of all ages. There is little hope that two apostles like you—one from England, the other from America—will soon reappear in our horizon to comfort suffering humanity, to loosen the chains of the prisoner, and to spread the pure light of Christian faith. Renewed desires are awakened in the hearts of the Mennonites, as well as in mine, that through the grace of our Lord, after a journey as long and trying as it has been salutary to many nations, is accomplished, you may be happily restored to the bosom of your dear families. Since you were here, a Lancasterian school has been opened for the children of soldiers. It is maintained by the crown, and about two hundred and fifty boys are receiving instruction according to that excellent method, which, it is said, will be introduced everywhere. I mention this circumstance, knowing that whatever tends to the welfare of mankind is interesting to you."

The other extract is dated "From the Mennonites on the left shore of the Moloshnia, in the government of Tauris, in Russia." After a loving and apostolic commencement, they proceed:

"We have abundant cause to thank God for the vast blessings bestowed upon us in His grace, who hath, by His merciful hand, condescended to guide us, poor unworthy sinners, to a country under so glorious a monarch, whose praise resoundeth to the ends of the earth, and under whom we have undisturbed peace. *Yea, for* all our temporal blessings, and more especially

for the salvation of the soul, thanks be unto Thee, O Lord of hosts, now and for evermore. Amen!

"Dear friends and brethren in Christ, your honest-hearted visit to us, your edifying counsel, and your balsamic epistle, we gratefully accept as a proof of pure brotherly love. Our hearts have been thereby united to you, and your salutary instructions have awakened, in many of us, peculiar thoughtfulness. You have left your homes for the sake of the word of God, and the salvation of souls, and have offered yourselves up to His guidance for Jesus' sake. We very earnestly desire that He may accompany your important work with His saving blessing. We have, with joy of heart, to thank the Lord our God for His mercy, that, in these latter times, He makes use of faithful laborers as instruments to spread the pure precepts of Christianity. May He bless you with the strength of His Spirit, that your labor may not be in vain in the Lord; may He continue with you in your holy undertaking, crown your faithful labors, and reward you for ever in His mercy! Dear friends, though the wide sea separates us, yet love unites us. May God unite our hearts more and more in the power of the Holy Spirit, and bless us all with heavenly grace! We all salute you with the kiss of love and peace.

(Signed) "JACOB FAST,

"*Elder of the Congregation at Halberstadt.*"

Soon after Contineas left, a covered cart overtook them, and brought the packet of letters from London which had been forwarded from Ekaterinoslav. "My

poor eyes," says Mr. Allen, "were in a sad state; but I could not resist the inclination to read as much as possible of this treasure, and I was greatly comforted and deeply thankful at the accounts.

'In the course of our ride to-day we saw some beautiful green lizards running about, and little brown animals which I think were jerboas; there was a great variety of birds, several eagles and wild peacocks, some of which were so tame that they let us drive close by them. We stopped for the night at a single house, but as there was no accommodation for lodging, we remained in the britzka, which was drawn under cover. Close by us was a company of Turks and Tartars, crowded together in a little hovel. As I was walking about, a traveller accosted me. He was a Greek from the Island of Zante, very much of a gentleman, and there was something mild and affectionate in his manner. We both heartily regretted that we could not speak to each other, but, like myself, he knows a few words of Russ, and smiling and looking upwards, he pronounced the word 'God' in that language. Stephen and I were afterwards amused in considering how many different nations were met in this spot—an American, an Englishman, a Greek, a German, a Pole, a Turk, Tartar, Jew, Russian, etc."

"*Sixth Month 3d.*—In our way to Simferopol we went to see one of the principal salt lakes, which supply the whole country with salt. It is formed entirely in the lake, by spontaneous evaporation, during the seventh and eighth months. The lake is thirty-eight versts round; it has no communication *whatever* with the sea, and consequently there must

be salt springs. I was much gratified with this sight.

"During our ride to-day we observed mountains before us in the distant horizon, a sight which I do not recollect that we have had in all our journey from Abo, a distance of nearly two thousand miles. We arrived at Simferopol about noon.

"*6th.*—We stopped on our way to Sevastopol at Batchisaray, where there are a great many Jews called Caroid, and visited their interesting establishment, situated on the summit of high rocks, from whence there is a full view of the Euxine. The chief priest, with whom Stephen had some religious conversation, showed us a valuable manuscript copy of the Old Testament, beautifully written on parchment; it was in a long box, covered with black velvet, and ornamented with silver; the box contained two rollers, on which the manuscript might be wound from one to the other; I was pleased to see this specimen of the ancient plan. They have a printing press here, and a school, in which mathematics, algebra, and the higher branches are taught. These Jews differ from others, in rejecting the Talmud and adhering to the pure text of Scripture."

The travellers during their stay at Simferopol had an interesting conference with the Malakans, a people of whom the following description was given by Mr. Cornies in a letter to Mr. Allen in the year 1830:

"Between the German colonies of Mennonites and the Nogay Tartars, lies the country of the Malakans, a sect so named on account of their non-observance of fasts, and their use of milk diet on week days. The Malakans also call themselves *true spiritual Christians*.

The district appropriated to them in 1823, contained about thirty thousand dekateens.

"In February, 1825, their number consisted of three hundred and ninety-eight males, and four hundred females; now it is increased. They are chiefly from the governments of Tambov, Orloff, and Ekaterinoslav; many Don Cossacks are to be found among them, and several who have long served their country in the rank of officer, and bear marks of this service. They have suffered persecution, in consequence of their separation from the Greek Church, and many, particularly the Cossacks, languished for a long time in prison; they, however, firmly maintained their ground, and could not be compelled to give up those opinions which they had formed in consequence of reading and searching the Bible. They prefer the Holy Scriptures to all other writings, considering them as the rule of their faith, and as containing the revealed will of God to man. Though not rich, they have paid as much as seventy roubles for a copy of the sacred volume. They acknowledge Christ as God manifest in the flesh, who died on the cross for the sins of the world. Like the Duhobortsi, they give an entirely spiritual signification to baptism and the supper, which are not kept by them in external signs and symbols. They reject pictures or images, and the adoration of saints, in their worship, as well as other ceremonies of the Greek Church. They generally lead a good moral life, and there are among them many seeking souls who love God, and are searching after truth.

"In their assemblies the Bible is read and explained. *Though* most of them love the truth, yet they divide

and separate themselves, forgetting, in the support of points unnecessary to salvation, that *love* which 'is the fulfilling of the law,' and which would unite all in the bond of peace. They are laborious and upright, and are amenable to the government under which they live; they have no establishment for the education of their youth. The Sunday is strictly kept amongst them.

Between this singular people, who have adopted so many of the opinions of Friends, and Mr. Allen, there necessarily arose the deepest sympathy.

"In conversing, they were evidently affected at finding that our sentiments so exactly coincided with theirs. But few residing here were born in their society, they were convinced by reading the Scriptures, and by what they felt in their own minds; this, of course, endeared them still more to us, and was a precious and confirming evidence of those truths which we believe."

Besides the Malakans, they fell in with another sect called Duhobortsi, many of whom they conversed with, when at their settlement on the Moloshnia River; they are thus described:

"They were well dressed, according to the custom of the country; but there was something in their countenances which I did not quite like. We informed them that we wished to know from themselves what were their religious principles. It soon appeared, however, that they have no fixed principles; there was a studied evasion in their answers, and though they readily quoted texts, it was plain they do not

acknowledge the authority of Scripture, and have some very erroneous notions. I was anxious to ascertain their belief respecting our Saviour, but could learn nothing satisfactory. Stephen endeavored to convince them of their errors on some points, but they appear in a very dark state; they have driven out from among them all those who receive scriptural truth. My spirit was greatly affected, and I came away from them much depressed.

"The following morning (First-day) was spent with the Duhobortsi; a considerable number attended what they called their worship, but some of their ceremonies were painful to witness. They manifested great ignorance on the subject of religion, and the interview did not prove more satisfactory than that on the preceding day. An opportunity was, however, afforded for some gospel labor among them."

A fourth sect with whom they mingled were Sabbatarians, but the only information Mr. Allen gives concerning them is, that they observe the seventh day, abstain from swine's flesh, and think that the Jewish dispensation was not fully abrogated by Christ."

"*10th.*—We packed our britzka this morning and set off for Theodosia, stopping on the way at Karasan Bazar, to visit the prison and schools. There is a Tartar school here, a Jew's school, and an Armenian school. In the first, the only books in use were the Alkoran and a book of prayers, and most of these were in manuscript; it requires a course of years to teach the children to read. At the Armenian school they have Bibles. The following morning we reached

Theodosia, a very ancient town, beautifully situated upon a fine bay, where there is excellent anchorage for large vessels. It was once a very large and powerful place; the Genoese took it from the Greeks, the Tartars from the Genoese, and about thirty-two years ago the Russians took it from the Tartars."

"*12th.*—This morning we started on our return to Simferopol. The Governor kindly ordered two horsemen, one a Greek, the other a Tartar, to accompany us and show us the road."

In their way they visited the remaining German colonies at Heilbrunn, Furichthal, Rosenthal. Mr. Allen says:

"These people seem, on the whole, getting forward very well, though not in the same style as the Mennonites, who are certainly the flower of the flock."

They arrived at Simferopol on the 15th, and after dining with the Governor, as they returned home they paid a visit to the widow of the celebrated naturalist, Professor Pallas, a very affable, agreeable person. "She lives in a nice small house, with a large garden, and has made a delightful place of what was before a waste. Her husband's affairs were involved at the time of his death, but the Emperor inquired into the circumstances, gave twelve thousand roubles to pay his debts, and settled three thousand roubles a year upon her, saying that her husband had done honor to Russia, and that the widow of such a man merited attention. We could not get away without taking a cup of tea with her, and she had it set out in the garden."

"*16th.*—Just before we left Simferopol one of the Malakans, a nice old man, brought us two loaves of bread, as a mark of their love. Stephen at first refused them, as we were already provided, but the poor old man seemed to take it to heart, and we accepted them; he made many significant signs expressive of his love, and held us by the hand. Sobieski said that he begged to ride a verst or two with us, in order to have a few minutes more of our company, and we accordingly took him up; he was very tender and contrited, and it was plain that he deeply felt the separation."

"*18th.*—We reached Cherson, a very large place, where we visited many of the institutions, and the spot where the remains of John Howard were interred; it is about five or six versts from Cherson, on an old open steppe, near the Countess Polotska's garden. The monument is a simple pyramid built of stone; on one side of the pedestal I could just make out the name of Howard. These three appropriate Latin words have been inscribed by the hand of some visitor, 'Propter alios vixit.'

"Within a few yards of this place, an Englishman has erected a monument to the memory of his son, exactly similar to Howard's; it is also without any inscription, which I consider extremely indelicate; however, the upper part of it has fallen down, and although it has been built up again, it is done in so rough a manner that it may easily be distinguished from that of the real philanthropist. On our return, we stopped to view the place where, by order of the Emperor, a new monument is about to be raised to

the memory of this good man, and opposite the monument the new prison is to be erected.

"*20th.*—We arrived at Nicolief. The Governor, Admiral Greig, who is an Englishman, and an excellent character, received us very kindly, and readily offered us every assistance. We visited some of the public institutions, and dined with him at his country seat, where we met several agreeable persons, and had much conversation on the great truths of religion. One lady who appeared in a tender state of mind, remarked it was the first time in her life that any one had spoken to her in that way; she was affected and comforted. We left Nicolief in the afternoon, and reached Odessa the following day; we passed a great deal of uncultivated steppes, and saw a large herd of horses; Sobieski says, that one person alone owns four thousand.

"Odessa is quite a new place, for in 1791 there was not a house here; now there are forty thousand inhabitants. It is a port of great consequence, and the quantity of corn exported is prodigious. We find that the Jesuitical spirit is so strong here, that a priest in one of the neighboring Roman Catholic colonies collected the Bibles and some books on religious subjects, which belonged to the people, and burnt them in the middle of the place."

They attended the Committee of the Bible Society, where the Archimandrite, Theophilus, dressed in the costume of the Greek Church, General Inzoff and his aide-de-camp, a Christian Turk, two priests, and several persons with orders were present. A deputa-

tion of boys from the Lyceum came, who had formed a Juvenile Bible Society among themselves. Mr Allen says it was truly a delightful sight. In the evening they took tea with the Archimandrite, who told them that outward forms were only of use to bring us to Christ, the living substance. "Much sweetness," observes Mr. Allen, "was felt throughout a long conversation, which, I believe, most, if not all, will remember as long as they live."

CHAPTER XIII.

JOURNEY THROUGH TURKEY AND ITALY TO ENGLAND.

THEY now prepared to embark on board the *Lord Cathcart*, bound to Constantinople, but not without some apprehensions of danger. "Cut off from all," says Mr. Allen, "I have no other comfort but that which I am graciously favored to feel internally, and which is not withheld, at least, such a portion is granted as keeps me from sinking; but it is a sifting ime. We hear that the plague is very hot in a Turkish frigate at Constantinople, and in two other vessels, so that the prospect is solemn in going to such a place."

During the voyage Stephen was unwell, and three of the crew, for whom Mr. Allen prescribed with success. On the Sabbath he read the Scriptures to the ship's company, and addressed to them the words of eternal life. On the 12th of July they entered the Bosphorus, and as they approached the scene of the Apostle's labors, that passage in which Paul speaks of "the trouble which came to us in Asia," was impressed on the mind of Mr. Allen, and was a preparation for the trial he was soon to endure.

The Bosphorus is about one mile and a-half broad. The hills on each side, rising from three hundred to eight hundred feet, undulate beautifully, and the views

are very fine. The strong current which always sets that way, together with a fair wind, hurried their bark rapidly along, and at half-past six they anchored in the Bay of Constantinople, opposite the palace. The bay is about two miles and a-half broad, and is almost surrounded by hills, on which are numerous houses intermixed with trees. They are generally of wood, about two or three stories high, covered with pantiles, and form a beautiful picture from the water; but on going into the gloomy, filthy streets of Constantinople, the contrast is indeed great; they are so narrow, and the upper stories overhang so much, that in some places the inhabitants might easily shake hands with each other out of the windows. There are many stone buildings with domes, which are mosques, and numerous minarets, which are plain tall pillars with a gallery round the top, where a person goes at certain hours to call the 'faithful' to prayers. On the opposite side is Scutari, which seems almost as large as Constantinople, and is situated on the side of several hills.

The travellers delivered their letters of introduction, and went to the principal dragoman, who treated them in a very affable manner, and gave free permission for their baggage to be passed untouched, "on the faith of the ambassador." Mr. Black generously offered them apartments in his own house on the hill, very near Sir R. Liston's, as there was some risk at the hotel, which they gladly accepted. In the evening they dined, by invitation, at the English Ambassador's, where they met a large party, and Mr. Allen had much interesting conversation with Sir Robert. As

they were leaving he invited them to dine with him again the next day, and his lady added, "Come every day while you stay, and walk in the grounds whenever you like."

"We went," says Mr. Allen, "through a large burying ground, where there seems scarcely room for another grave. A great number of the upright stone slabs have a carved turban at the top, the form of which varies according to the class of the deceased; those for women are plain. They bury the body just under the surface, and without a coffin, placing only some loose boards over the remains. This, of course, renders the place very offensive, and occasionally the effect extends to a considerable distance.

"*16th.*—After breakfast, Sir R. Liston and his lady sent for us to go with them in their boat to Beeyuk-tere, the residence of all the diplomatic characters here, except Sir Robert Liston. It is about fourteen miles hence; we were rowed by seven Turks, each with a pair of oars, and soon came to Leander's Tower, from which one of the views of Constantinople, as exhibited in the Panorama, is taken. The course of the Bosphorus is so winding, that we seemed passing through a succession of beautiful lakes, and the prospects on each side were exceedingly fine. Sir Robert took us to the different ambassadors, who received us very kindly. When Baron Strogonof, the Russian Ambassador, had read Prince A. Galitzin's letter, he said that the Prince had desired him to show us *every imaginable* attention, and he offered us all the assistance in his power. Refreshments were set out for us at the Spanish Ambassador's. We had much

conversation with his wife, and were struck with the soundness of her remarks. Here we were joined by the Austrian and Neapolitan Ministers, the latter, Count Ludof, seems a sensible, agreeable man; I was glad to find that he was favorable to schools, and he says they are preparing to establish one at Naples. I had some talk with the Austrian Minister, who thinks our plan would be very useful in several places in his country. We thought this a very important opportunity."

"*19th.*—Went over to Lady Liston to put her voltaic batteries in order. I spent the morning in fresh cementing the cells, arranging the three troughs, making hydrogen and oxygen, and preparing for the exhibition this evening. Campbell, a young man who is a visitor there, was very clever in assisting. At dinner we had the Prussian Minister, the Austrian Secretary, etc., etc. The troughs acted admirably, and we burnt charcoal with great splendor, fired gunpowder, and made other experiments.

"The kindness of Sir Robert Liston, now advanced in life, has been truly paternal. Lady Liston, also, from our first meeting, has treated us with marked kindness and attention. When we called to take leave of them, Sir Robert gave us seven letters of recommendation, besides a general one."

During his residence in this plague-infected city, it is delightful to observe how graciously his mind was preserved from tormenting fear, and sustained by power from on high. Thus he records:—"Though in the midst of danger, I have no doubt of being in

the way of my duty. O, what a favor! for if there had been doubts *now*, what should I do?"

As he started for Smyrna the same support is vouchsafed. "I have been packing up my things and preparing to set off, and have been humbled in reflecting how our merciful Saviour gives strength and spirits and courage, equal to the day, and just when they are most wanted. *He* never fails."

And while on board the vessel on the 25th he thus writes:—"I was tendered in reading this passage in the beautiful prayer of Solomon at the dedication of the Temple, 'Blessed be the Lord, there hath not failed one word of all His good promise.' No, *His* faithfulness endureth forever, and the want of faithfulness on our part, is the cause of all our miseries. Remember this, O my soul!"

On the 26th they arrived at Smyrna, which is situated at the head of a fine bay, surrounded by irregular hills. The first part of the city is inhabited by the Greeks and Turks; the Christian, or Frank quarter, is beyond this, and is much better. The streets are narrow, and the houses are covered with pantiles, like those of Constantinople. To their joy they found, from some Englishmen who came on board the vessel, that the city was now free from the plague. They were introduced to the Bey Effendi, a Turkish prince, the superintendent of the customs, a man of strict integrity and liberality of sentiment, who was so superior to Turkish prejudices that he took precautions against the plague, which the illiterate Turks consider as impious; but he defended himself by informing his countrymen that Mahomet, in the

Al Koran, says that if you have to pass a wall that leans, you are at liberty to choose your side, and need not absolutely go under it. He invited them into a large room, in the centre of which were placed a glass of water and three very fine tuber roses. Pipes made of wood, about four feet long, were brought them, after that a cup of coffee, and then sherbet, in cut glass bowls. The Bey seemed quite pleased with their visit.

The two following days were chiefly devoted to the inspection of prisons, schools, and hospitals, and by a little timely aid, essential service was conferred upon several of the prisoners. There are two Greek schools in Smyrna; one for three hundred boys was endowed, and placed under the direction of the English, but the Scriptures were not read in either of the schools; this was a strong inducement to the establishment of the British and Foreign system, to which some were favorable.

About half-past ten at night they embarked in a boat for Scio; taking with them Martini, as servant, who spoke French, Greek, Italian, and Turkish,—the stars, which blaze very beautifully in the clear atmosphere, shining gloriously. Mr. Allen thus describes the perils of the voyage:—

"We lay at anchor part of the night, and in the morning our boatmen hoisted sail and proceeded; but the wind proving too strong, they ran us into a Bay in English Island. There being no trees, and scarcely anything to afford shelter from the burning sun, we put up our sail for a tent, brought our provision box on shore, and boiled some water for our breakfast. Not far from us were some arches, where,

at a remote period, a large city had evidently stood; some Turks or Greeks live in apartments at the end of these ruins, and I was a little startled to see some of them with sabres and large pistols stuck in their girdles. Soon after we left the place, we heard them firing: here we were—humanly speaking—completely in their hands; two boats, containing more armed men, arrived; and whilst I was walking about, a Turk came up from the ruins. Our servant, Martini, had disappeared, and there was no one to interpret; but I accosted him with frankness, and he went into our tent and sat down on the corner of the mattress where Stephen was lying; by this time another armed man came up, and I then thought they might be some of the banditti, mentioned to us by the Consul, who rob, and then murder to make all sure. I thought it right to betray no fear, and stood close to the principal one, while he took out his cartridge, and primed and loaded his pistol; he then sat down and levelled it at a little stone on a stake he had just set up; he missed his aim, charged again, and again missed. I did not know but we might be his next mark, and tried to find Martini, without going too far from the tent, but in vain. The Turks kept charging and firing for some time; at length Martini made his appearance, and we had some conversation through him. I believe their object was merely to show us their feats, and to see if we had any English pistols, which they value very much. I told him, with much simplicity, that we were a sort of people who never used them at all—that we loved all mankind without distinction of country or religion, and wished to do them good, and

:hat we felt prohibited from doing injury to any; after a good deal more conversation they went away."

On this island, after repeated attempts to pursue their course, they were detained three days. On the fourth, the wind having abated, they made their escape, and at half-past one arrived at Scio, a large island containing about one hundred thousand inhabitants; out of which there are eighty thousand Greeks, who have more liberty there than in any other part of the Turkish Empire. The mastic tree, from which the gum is procured, is peculiar to this island; and the villages where it is cultivated are privileged and free from imposts by the Turks.

Guidici, the Consul, having invited them to lodge at his house, as it was done heartily, they accepted his kindness. They found that Neophite Bambas, who had the superintendence of the education in town and country of above 600 boys, had begun to prepare first lessons in spelling in common Greek, after the plan of the British and Foreign School system. But as the Scriptures were not read in the schools, Mr. Allen hoped to induce him to adopt the Russian lessons; and therefore after supper one evening, Stephen and himself began to cut up two Greek Testaments, and to paste the texts on paper, which occupied them till midnight. All the following day they toiled at this work, and finished the lessons from the New Testament by twenty minutes past twelve at night. The next morning they produced to Bambas the complete set of Greek lessons. Astonished and delighted, the good man exclaimed, "Surely Divine Providence has *sent you* here." As he considered the translation

imperfect, he engaged to correct the language and to print them at presses and with type which had been sent out to him from England. They had two conferences with the Archbishop, and much intercourse with some of the principal inhabitants. The Archbishop consented to become president of a School Society, which the travellers induced them to form; and if Bambas would print the lessons as a tract, they engaged to raise a subscription in England for several hundred copies. "It would," says Mr. Allen, rejoicingly, "be worth coming to Greece for these objects alone."

"On the 4th," Mr. Allen writes, "we hired a boat to take us to Athens. Our mattresses were laid upon the ballast on deck, as in this climate and season there is no fear of rain, and the sun holds on his course, from morning till night, without a cloud. Our crew consists of four men, including the captain; but they are miserable sailors, for, though the wind was fair for us, they thought it too strong, and we had not sailed much more than an hour, when they came to anchor towards the south end of the island, and here we staid all day. A peasant prevailed upon us to go into his little vineyard, where we sat down under the shade of some rocks; he brought a dish, a bottle of water, two very large clusters of grapes, and some figs. He put the fruit in water to cool it, and I think I hardly ever ate finer grapes. He could not read, but said his wife could, and we promised him that if he came down to the beach we would give him a Testament; he accordingly accompanied us with great alacrity, running for full three miles, without shoes or stockings, over rough stones *which hurt* me through my shoes. H[illegible]

received the Testament with the liveliest expressions of gratitude, kissing Stephen's hand and putting it to his head. This country affords a striking proof that sanguinary measures on the part of a government do not protect the community, for though, under the Turkish government, they think little of drowning eighty or a hundred men in a night, as they have actually done since we have been among them, yet assassinations are common, and but lately a person coming from Smyrna to Scio was murdered by the boatmen, merely to get possession of one hundred and fifty piastres, or about five guineas.

"As we were passing very slowly in a dead calm, between the islands of Andros and Tinos, the captain saw a suspicious sail at the entrance of the channel before us, and a long row-boat in company, full of men; they stood just in the middle of the passage, but soon separated; the sail went behind some high rocks to the right, the other to the left, as if waiting for us. The captain was in a great fright, and said they were robbers; they were still at a distance of six or seven miles from us, but with my glass I could distinctly see their manœuvres. Our boatmen ceased rowing for some time; the vessel again came out, as if to see what we would do, and its motions were made with such celerity, there being scarcely a breath of wind, as to leave no doubt that they had oars and many men. We hinted, through Martini, that perhaps they were not robbers, and that we might risk it; but all our crew united in saying that these pirates showed no mercy, and always murdered when they robbed. The captain was much agitated, when we saw through

the glass two or three more of these vessels come out from behind the rock, and go backwards and forwards. By this time the captain had determined to turn about and seek a harbor; he had been very lazy smoking his pipe before, but now he began to pull at the oars in earnest. We had many miles to row before we could get to Tinos, and were badly equipped and manned, so that if the suspicious vessels had rowed after us, in all human probability we should have been an easy prey, but they still hovered about the point of the rock. I kept watching them, and at length two of them went across to Syra, and the others returned to their lurking place. We gradually, by mere dint of rowing, approached the corner of Tinos, and when our men thought themselves safe, they again commenced their smoking."

The next day, in approaching the island of Zea, they encountered a very heavy sea, and for two or three hours their situation, Mr. Allen says, was awful, but, the wind abating, they reached the harbor in safety.

The unskilfulness and idleness of the crew rendered the voyage very tedious, occupying eleven days from Scio; but on the 24th of August they entered the port of Athens, and were immediately hailed by Dr. Pinkerton, who, to the regret of all, was on the point of starting for Constantinople. "We had," says Mr. Allen, "a long way to ride before we reached Athens, and were very much tired. Our baggage loaded five asses and a horse. I rode an ass with only a halter and no stirrups. We found *a sort of an inn* which had been newly opened, where we have two rooms, but no beds; *we, however,* made use of our mattresses.

this is the eleventh night since I have undressed to
to bed.

"Athens is surrounded by a low wall, in which a
several little gates; it stands in a plain, from when
rises the hill on whose summit is the Acropolis
citadel. In the afternoon we took a walk to vi
Mars' Hill, where the Apostle Paul preached to t
Athenians. It is a mass of rocks about one hundr
and fifty feet above the plain, and below the Acropol
which is much higher. The Areopagus was on t
same rock. A wall runs the whole length of this roc
and that side which looks down upon Athens is Ma
Hill. On the plain beyond, the academy where Pla
taught is situated. We now bent our course towar
the Acropolis, which is surrounded by a high wa
and commands an extensive prospect. The princi
ruin is that of the Temple of Minerva, which is bu
of fine squared blocks of exquisitely beautiful wh
marble. The fluted pillars from sixty to seventy fe
high, are extremely grand, but I am sorry to say t
some Englishmen have barbarously defaced th
beautiful remains of antiquity, which had resisted t
effects of time, and escaped the hands of barbaria
for two thousand years."

Mr. Allen inspected a grammar-school for bo
supported by the Athenian Society. His account c
it is by no means gratifying, and shows how valuabl
his labors were at Scio:

"I examined some of the books used in the schoo
and was grieved to find how much the most essenti
point of all in education is neglected. They teac
Socrates, Eusebius, Plato, and Xenophon, but n

Jesus Christ; commentaries on the Bible are taught, but not the Bible itself. There are several little elementary schools, kept by females, and in them perhaps about four hundred may be receiving instruction; but education is in a very neglected state here, and no one seems to know much about it. The total number of inhabitants is said to be eight thousand, and about six thousand of them are Greeks."

On the 28th they started for Corinth, with three mules for their luggage, and three for their riding. The first part of their road was over a great plain partly cultivated with cotton and tobacco, and afterwards through an extensive wood of olive trees. On their arrival at Lipsine they were accommodated at a house which contained only a single room, with a place parted off at one end for a horse and an ass. At Megara, a place had been built upon the roof of a house, quite open in front, where they laid their mattresses, and though exposed to any one who might choose to come up out of the street to see them, they lay down in their clothes, and fatigue made them sleep very sweetly.

On resuming their journey the following morning, they passed over a high mountain, where the views towards the Archipelago were very grand: Ægina was at their feet, and the other islands scattered about in all directions. On descending they reached the plain between the Gulf of Lepanto and the Gulf of Athens. Corinth lies in this plain, and is at the foot of a rock, or rather two rocks united together. They arrived about seven o'clock, and had a room at the house of a doctor, where travellers usually go.

Remaining only a short time in Corinth, they hired a boat to convey them to Patras; but the first part of the voyage was so tedious and hazardous, that they determined to go on shore, pursue their journey by land, and procure mules to carry them and their luggage to Vostizza. The scenery was beautiful beyond description: the road skirting the bay—mountains and rocks rising precipitously from the water myrtles scenting the air, and growing wild as common bushes in England—which was some compensation for travelling fifteen miles in six hours. On the 3d of September they reach Patras, and procured information of the moral state of the people, which proved to be deplorable in the extreme. "If any country on the face of the earth," writes Mr. Allen, "needs a system of universal education more than another, it is Greece. Their state of cruel subjugation has induced habits of duplicity and lying to such a degree, that I am told scarcely a Greek is to be believed here upon his most solemn asseveration. When the Venetians held the Ionian Islands, their avowed policy was to demoralize the people as much as possible, and their wish being to reduce the islands to such a state as not to render them desirable by any other power, they purposely excited quarrels among those who were rich, that they might weaken one another, and licenses for assassination were regularly purchased."

Having dined with the Consul, and consulted with Colonel Herries, the Quartermaster-General, and Petrichè, the superintendent of the schools, on the best means of advancing education, they started by boat for Zante, and had permission from the officers to go

to the Lazaretto, to which they were rowed to perform quarantine. Dr. Thomas, the head of the health department, would not let them go into the common Lazaretto, but sent for the keys of an old convent just behind it, which has also a garden, and had the rooms swept out for them. He stationed a guard of soldiers to prevent all communication, and in this comparatively comfortable prison they were to spend fifteen days. As Colonel Herries and his party were there also, and Plato Petrides, a Greek, who spoke English, they appear to have spent a very agreeable time in a place renowned for disagreeable sensations. On the 10th they were released from quarantine, and went to occupy comfortable lodgings provided for them by Dr. Thomas. Colonel Patrick Ross, the chief in authority at Zante, gave them a hearty welcome. He was exceedingly desirous of seeing the plan of the British and Foreign School Society adopted there, and wanted information on the subject of prisons, which encouraged Mr. Allen to hope that something effectual might be done for the Ionian Isles, which would act powerfully on all Greece.

There is very little extreme poverty in Zante—most of the poor have a sufficiency, and many of them have small pieces of land; they depend very principally upon the produce of their vines, the fruit of which is the small grape without stones, which we call currants. They have also the common grapes, both white and red. The people are generally industrious and saving, and very tractable, so that they are easily led, either in a good or evil course. They seem to have good

capacities, and are quick of comprehension, but are in almost perfect ignorance.

Here they went to see the famous "pitch well," said to be mentioned by Herodotus, some miles distant from Zante, situated in a marsh about a quarter of a mile from the sea. It is circular, about six feet in diameter, and built up to the surface with rough hewn stones. The bitumen appearing just like tar, rises to within about eight inches of the surface of the water, which is beautifully transparent, and is covered with a slight irridescent film. In the taste, nothing is discoverable but a slight impregnation of tar. The spring rising up through the tar occasions it to be full of large bubbles. Dr. Thomas had two new stone bottles brought, one of which was filled with the water, the other with the bitumen; the latter was very thick. The water of the well was overflowing. The depth of the bitumen is said to be three feet; in some years it has yielded sixty barrels. There is another well, similar to this, about a quarter of a mile distant, and probably there are some subterraneous branches which go into the sea, for the water is, at times, covered to some distance from the shore, with an iridescent film.

The Jews are here treated with great contempt, and would be grossly insulted if it were not for the protection of the British. There are about four hundred who live by themselves, in a street which has a gate at each end of it, and these gates are locked at eight o'clock in the evening, for their security. This is another symptom of the uncivilized state of the Greeks.

In this place Mr. Allen was attacked with the fever

so common in these islands, and on the 18th was obliged to confine himself to the house. "Dr. Thomas," he writes, "who is at the head of the health department, attended me with the most unremitting diligence; but my confidence was placed in the Lord, who was graciously pleased to comfort and support His poor afflicted servant, and to give me an assurance that I should yet see my beloved connections. I retained, pretty steadily, the use of my faculties, and though the poor body suffered more than I can describe, my mind was preserved in sweet calm and peace. One day, under a feeling of extreme bodily weakness, my blessed Saviour suddenly poured in a precious stream of consolation, which tendered me much; indeed, through the whole of this deeply trying illness, the feeling of His love has been, I may say, uninterrupted. I since find that at one time the Doctor was so alarmed, that he requested dear Stephen to give me a hint of the uncertain termination of this illness, and that it would be well for me to settle anything that might require attention, whilst I had the power; but the disorder took a favorable turn. The Governor, Colonel Patrick Ross, who has behaved to me like a brother, had a large room prepared for me in his own house, which commands an extensive view of the sea. On the 24th he sent a sedan chair to have me removed thither, and we remained with them until we left the island.

"As opportunities for getting to Malta are much more frequent at Corfu, we concluded to go there in a Government cutter, and I was the more inclined to do so, as I did not seem likely to recover my strength

at Zante. We came on board between four and five o'clock, having taken leave of our dear friend Colonel Ross and his amiable wife, with feelings of love and gratitude. I was so weak that I had to be supported to the boat. As night came on the wind rose, and we were sadly tossed. About two o'clock a tremendous storm of thunder and lightning commenced; the rain descended in torrents, unlike anything we see in England, and this continued till nearly daylight, but I was sweetly supported in the midst of the tempest. The next day, the wind being contrary, we were obliged to put into a port in Cephalonia, where we lay until the 15th inst. We afterwards met with calms and light winds, so that it was the 17th before we reached Corfu. Martini was quite sea-sick, and of no use to us; but a sergeant on board was very civil, and offered us one of his men to wait upon us, which we gladly accepted. I was sorry to find, on our arrival, that Sir Frederick Adam was absent; but Dr. Skey, whom I had known in England, came on board and kindly insisted on taking us to his house. This was a real comfort. Again our Divine Master has provided for us, just at the needful time, for I was sinking from mere exhaustion, but here I have everything just as I have been used to have it. I have not had such an appetite since I left England, as I have now.

"The country is very fine, which way soever we turn, and the Albanian mountains in the background, the water, islands, and cultivated country, afford a beautiful landscape; vegetation is everywhere luxuriant. The people are dirty in their persons; they seem, *however, in*dustrious, and if they had but the blessings

of education, including, of course, a knowledge of the Scriptures, their improvement would doubtless be rapid and striking.

"While at Corfu, a young man, a physician, a native of Santa Maura, arrived, and brought with him a set of spelling lessons, in Greek, which had been printed at Paris, and beautifully executed. They are come just in the right time; and, what is more, the physician is sufficiently master of the plan to organize a school himself. All this seemed providential, nor less so how the Greek spelling lessons came to be printed. A very rich person, named Rossetoù Rosnobanou, of Jassy, in Moldavia, was at Paris, and was so much struck with the importance of the system of mutual instruction for the general education of the poor, that he resolved to take measures to introduce it into his own country, and among the Greeks. He engaged a young Greek, of the name of Kleoboulou, to learn the plan at Paris, on the condition that he should spend a whole year in Jassy, in establishing it there. The gentleman was at the expense of twelve thousand francs in the moulds cut out for the type of the Spelling and Reading Lessons."

The whole time of Mr. Allen's residence in this island was occupied in interviews with the Governor, Sir Thomas Maitland, Sir Frederick Adam, the Greek Archbishop, Dr. Gadiano, and the chief persons of influence, to interest them in the cause of the Bible and education. It is very delightful to witness the liveliness of his piety in the midst of temptations from flattery and the great. How beautiful the sentiment he records on this island:—

"How insipid are all the gratifications and pleasures of this world, in comparison with the enjoyment of the divine presence and love! This only is worth living for—everything else will leave us; dearest relations and most intimate friends must drop off, but if we are united in Jesus, it will only be a temporary separation. O, how ought we to seize every opportunity to strengthen this bond!"

On the 14th of November they sailed for Malta, arrived in the harbor on the 19th, and were welcomed by the Rev. W. Jowett, of the Church Missionary Society. Malta is healthy, there are vast numbers of old people in it, and the population is rapidly increasing, though the misery of the poor is great, and many beggars crowd the streets. Colonel Maitland, the deputy-governor, showed Mr. Allen the coats of mail and complete suits of armor worn by the ancient Knights of Malta.

When dining with Sir Richard Plaskett, Mr. Allen strongly urged his educational scheme, and besought him to allow the use of rooms in the old Naval Hospital, admirably adapted for the purpose. But on conversing with the chief secretary about the room being appropriated to this object, there was evidently a hesitation on his part, lest the measure should not be sanctioned by the Governor. This of course awakened surprise, as at Corfu, Sir Thomas had sent for Mr. Allen, and seemed quite in earnest for the plan which he submitted to him; but it was afterwards quite plain that liberal exertions and combinations of individuals to do good were not countenanced in that *quarter.*

"I am really grieved," observes Mr. Allen, "when I see, both at Corfu and in this island, so many persons ready to come forward to promote a great and acknowledged good, thwarted and kept in check by the very man who, from his situation, ought to be the first to encourage them."

The prisons at Malta afforded a dismal picture of the depravity of the human heart, both as it regarded the inmates and the punishments inflicted upon them. In the time of the knights the torture was inflicted in these horrible dungeons. The House of the Inquisition is a large square stone building, now occupied by the military; they have walled up the descent to the region of horrors, but the Government ought to have kept it open, to show the mischief of permitting ecclesiastical tyranny. Three dismal rooms in particular, up stairs, perfectly answer to the description given by Catherine Evans and Sarah Cheevers, who were imprisoned here in the year 1675. When the doors are shut, these rooms must in summer be almost stifling.

Upon the walls of some of the places of worship here, there are large carvings of human figures, naked to the middle, in flames; this is to raise sympathy for souls in purgatory. The superstition and bigotry of this place are great, but they are a mild people, and might easily be led and enlightened.

After surveying St. Paul's Bay, where it is generally agreed the Apostle was shipwrecked, they went on board the *Kate* on the 8th December for Civita Vecchia. "About noon, on the 9th," Mr. A. writes, "we had Mount Etna on our left, and were rather *anxious, as it was* dark when we reached the Pass of

Faro; the lights of Messina were on our left, and at length we went safely between the Scylla and Charybdis of the ancients, for which I felt thankful. I regretted passing these interesting places in the dark. About midnight, the Captain came to my berth to inform me that we could see Stromboli, a burning mountain in the sea, and one of the Lipari Islands, and that occasionally there were flashes of light. I rose and went on deck; the moon had just risen, I could discern the island, and watching it attentively for a long time, I saw two emissions of light, somewhat like phosphorescent clouds; but it seems that we are on the wrong side of the island for viewing this phenomenon."

On the 13th the vessel was moored in Civita Vecchia, but to their mortification they learned that instead of a week their quarantine was to be for twenty-one days; the time was, however, very pleasantly and usefully passed, for Mr. Allen devoted it to two objects, preparing the Italian Scripture Lessons and studying Rio's tables. "I made myself," he states, "completely master of the lunars."

The 2d of January, 1820, orders were issued for their release from quarantine, and the next day Mr. Allen, in company with his fellow traveller, Dr. Baird, proceeded to Rome, which he thus briefly describes:

"The walls are not so high as I expected, and there is nothing at all particular in the gateway, which is a simple arch. There was a slight examination of the baggage, and a soldier was placed upon the trunks behind, until we came to the custom-house, where they *just opened* some of them, but soon passed every-

thing. The streets in Rome are narrow, the houses are high, brick, and plastered, and there are no footways. As we went through the square in which Trajan's Pillar is situated, we saw a procession of about twenty or thirty persons, in white, with white veils, whether men or women I could not tell, then a number followed with white cloaks over a black habit; they stopped occasionally and chanted, then followed a coffin carried by men, with a rich black velvet pall, ornamented with escutcheons, and in front a massy piece of silver plate; on each side of the coffin were a number of persons dressed in white, and carrying lighted wax candles of a large size. The famous building called St. Peter's is at the northern extremity of the town; I ventured in without taking off my hat, and saw the interior of this wonderful edifice; the aisle would hold many thousand persons, but everything is in such just proportion that, at first, we were not so much struck with the magnitude of the place, as we were on a nearer examination; when comparing the colossal parts with the diminutive appearance of the people walking on the pavement, we acquire a correct idea of this surprising structure. The figures are beautifully sculptured in marble. We passed the tower of St. Angelo, and crossed the Tiber, a narrow muddy stream, winding among the houses. The Capitol is merely a little hill or rising ground, ascended by steps, at the top of which are two colossal marble figures with each a horse by his side, to represent Castor and Pollux. In the middle of the square is an equestrian statue, in bronze, of Marcus Aurelius; passing this, we come to the triumphal arch, at the bottom of

the Hill of the Capitol, erected in honor of Septimus Severus, and then is seen the space where the assemblies of the people were held, the Forum Romanum. Here we see the Triumphal Arch of Titus, and, still farther on, that of Constantine on the right, and on the left, the magnificent ruins of the amphitheatre called the Colosseum, said to be capable of holding eighty thousand spectators. The Pantheon, I believe, is the most perfect temple now remaining, many of the rest having only two or three pillars standing. These fine ruins were half buried in rubbish until Bonaparte ordered them to be cleared. After visiting the workshop of the famous sculptor, Canova, where we saw statues in all their stages, some nearly finished, extremely beautiful, we went to the palace of the Vatican, which contains the museum and library; this alone, in order to be completely seen, would require more than a week. Here are galleries five hundred yards long, some containing inscriptions of remote antiquity, which have been dug up from time to time, and are ingeniously let in so as to compose the sides of the walls. Some contain a number of statues, the masterpieces of antiquity, others paintings, etc. We saw the Apollo Belvidere and the Laocoon. The Tarpeian Rock, from which the Romans used to throw criminals, is now surrounded with houses, and does not look at all like a rock. The precipice is only sixty or seventy feet; after what I had read of it in Roman History I was a good deal surprised on seeing it. From the entrance to Rome, called the Gate of the People, the city shows to most advantage."

Mr. Allen had several interviews with La Rasi, De

Pretys, and the Sardinian Minister, on the subject of prisons and schools; and believing that at least the way was opened for something to be done, they started for Florence about noon, in a heavy coach guarded by two dragoons, and were soon in the Corso, the principal street in Rome. Going out at the Porto del Populo to the Flaminian Way, they passed Nero's Tomb, about five miles from Rome, with the Appenines on the right. The reflection of the sun from the snow and the mountain scenery were superbly grand. The roads were heavy and the carriage inconvenient, so that the journey was rendered very fatiguing. As they entered Tuscany, the ground appeared under garden cultivation. Though the valleys in many places were beds of torrents, the fields were cultivated for wheat—the olive, mulberry, and vine, were growing in luxuriance; and in the immediate neighborhood of Florence, lime-yards and gardens, hills and mountains abounded, giving Mr. Allen the impression that it must be a delightful place in summer.

On the 8th they reached Florence, and put up at the New York Hotel, where, in settling with the courier, Mr. Allen found, what many continental tourists have since discovered, that there was a regular system of extracting as much money as possible from travellers.

Florence is esteemed the Athens of Italy; but the purest Italian, it is said, is spoken at Sienna. It does not appear that Mr. Allen spent any time in examining its specimens of magnificent painting and sculpture. What time he had to spare was almost exclusively devoted to interest influential persons in more fully

carrying out universal knowledge and piety. He found here a school on the British and Foreign plan, containing two hundred and fifty boys, and appears to have been much pleased with its management. His attention was especially attracted by the Museum of Natural History, which he describes as "a magnificent establishment, containing a great number of rooms, each appropriated to its peculiar objects. We were first shown the anatomical preparations in wax, which were beautifully exact; the muscles, tendons, and bones, are exquisitely imitated. The heart, with its cavities, etc., is shown most admirably. In other apartments are plants exactly modelled in wax, stuffed birds, objects of comparative anatomy, the silk-worm in all its stages, &c. There are also collections of minerals. I could have spent a week here with pleasure."

Mr. Allen saw Count Bardi also at the museum. Nesti showed him the first telescope of Galileo, and several curious old instruments of the famous Academy del Cemento, which held its meetings in the Palace Pitti.

During his stay at Florence, it was unusually cold. The inhabitants carried little pots of charcoal to keep their fingers warm as they walked the streets. The river Arno was choked with ice, a thing of very rare occurrence—not very tempting weather to cross the Alps. It happened that a chariot and horses had just brought some English from Geneva, and the driver wanted a fare back. They engaged him to take them thus far on their way home; and when the roads were *tolerably* cleared of snow, on the 16th, they started in

a mizzling rain, and slept that night at Les Masques, situated in the midst of an amphitheatre of mountains sublimely beautiful. The Pope's agents examined their baggage as they re-entered a small portion of his territories on leaving Tuscany, and finding some pamphlets and books, he demanded a large sum for giving permission to take them, but being refused, he sent a soldier, armed, all the way with them to Bologna, whom Baird called "the Defender of the Faith!" On the 18th they arrived at Bologna. Their road now was the ancient Emilian way. From Castel Franco, a soldier was sent to walk by their side till they crossed the frontier of the Pope's dominions. On the 19th they lodged at Modena, the following day at Parma, and the 21st at Placenza. On the 22d they crossed the Po, a considerable river about a quarter of a mile broad, on a long wooden bridge, supported by boats. After breakfast they went to see the famous bridge which Bonaparte forced in the beginning of his career, and at a little after five arrived at Milan, which Mr. Allen thus represents:—

"Milan is a large city, containing 130,000 inhabitants. Some friends took me, as they said, to see a very fine view, the day being remarkably bright and clear, but I soon found myself at the door of their magnificent Cathedral. I gave them my reasons for wishing to decline entering, because I could not take off my hat; but they insisted on my going in, saying the people were liberal; no one said anything, though some looked very hard at me. There is not such another edifice in the whole world; it is built of marble *from the Alps*, and is in the Gothic style, most

richly ornamented with carving, both without and within. The very pinnacles were highly finished. There are above two thousand stone figures, many of them colossal; it is only inferior in size to 'St. Peter's' at Rome. I never saw anything so grand as the external decorations; the view from the top is magnificent, and perhaps unique. Milan lay at our feet, and the extensive flat plains of Lombardy were stretched out to the feet of the Alps, which we saw distinctly in the horizon. Mount Rosa appeared the highest—next to it, on the right, Mount Simplon, and next Mount St. Bernard, with many others. In the interior of the Cathedral were several places parted off, in which a number of boys were seated, and a person was addressing them, apparently with great earnestness. The promenade is a very broad street, with excellent houses, and a good footway of flag stones; it makes a circuit round the city of nine miles."

Here Mr. Allen found two schools on the British and Foreign system,—one for three hundred boys, and another established by Signor Count Frederigo Confalonieri for two hundred children. After profitable intercourse with the Count Monpiani, Giovanni Battista Ducca, and Joseph Pecchia, on religious and benevolent objects, they left Milan on the 25th, and in their "tedious way of travelling," reached Turin on the 27th.

On the 28th they lodged at Suza. The next morning they proceeded to the pass of Mount Cenis, through an archway made by Bonaparte, at its entrance. On a fine day, the prospects would have been extremely grand, and the risk far less, but the

weather was misty and cloudy. The road is at least ten yards broad, and though this pass was formerly very dangerous, and toilsome, Napoleon's engineers have made it as easy and as safe as, under the circumstances, was possible. The precipice is mostly defended by a low stone wall, or by square pillars, connected together by very strong wooden bars. The innumerable marks of boring, by which the rocks were blasted, bear ample testimony to the prodigious labor bestowed. Against the perpendicular face of one of the rocks, there is a collection of columns of icicles, about one hundred feet high. It looks as if a vast river had been pouring down, and had become suddenly frozen; the shorter columns below are very much like the boiling up of the water, in consequence of falling from such a height; part of it was of a sky blue color. "This was," says Mr. Allen, "a magnificent spectacle, and is the finest thing of the kind we have yet seen. On looking down over the edge of the precipice, notwithstanding the mist, we can see the road we have travelled for a considerable distance, and its turnings and windings are very curious. The pigmy horses and carriages toiling up below us, had a very pretty appearance. At half-past eleven we arrived at the top of the pass, in a sort of plain five or six miles long; though the highest part of the pass, it is by no means the top of Mount Cenis—the prospect must be grand indeed in fine weather. In descending, we saw drifted snow upon shelving rocks, overhanging us, so I see how avalanches are formed."

They set off by moonlight on the 31st, between three and four in the morning. As they approached

La Chapelle, the sun beautifully gilded the tops of the Alps. When the evening approached they were favored, as they crossed the bridge over the Isere, with one of those magnificent scenes which no human pen can describe,—Mont Blanc beautifully reflecting some of the last beams of day. At Chambery, Dr. Baird left his companion for Paris; and Mr. Allen entered Geneva the next day. "On driving through Geneva," he observes, "all my tender feelings were aroused in the recollection of coming here with my precious Charlotte, my ever dear companion, on the eve of my great loss, and it affected me much, but all sustaining help was near." After visiting and dining with the Vernets, of whom he most affectionately speaks, he tells us: "In the evening, Pictet took me to the Natural Philosophy Society, where I met my dear friend De la Rive; Prevot, father and son; Durandole, the botanist; the blind Huber, who has written such an excellent book on bees; Saussure; and Necker." The following evening he heard De la Rive lecture on light and electricity most excellently.

As he was dining at Professor Pictet's, his friend Stephen Grellet was announced, who gave him an account of his proceedings; his interview with the Pope, and the King of Wurtemberg, and of the various openings which Providence was making in the parts he had traversed for the spread of Bible truth.

On the day preceding his departure he went to say farewell to his valued friend Pastor Vernet, "who is," observes Mr. Allen, "most active in the Genevan Bible Society, and not tainted with the Socinian prin-

ciples which so lamentably prevail at Geneva, even among some of the Pastors themselves. As we were conversing together, I felt the precious covering of Divine love spreading over us, and requested that we might sit a little together in silence; soon after, I believed it my place to kneel down and supplicate for this dear family, and I thought that the power of the Spirit attended. M. A. V. was much affected. We had a little pause afterwards, when her husband rose, and took me affectionately by the hand, saying, that he understood every word. We took leave of each other, under feelings which, I believe, will be long remembered."

The next day he purchased a German chariot, and started for Chalons-sur-Saone and St. Leger. After passing Chatelet, he arrived at Meurice's Hotel, in Paris, on February 17th. He found as many as eight schools on the British system in the city alone, and those in France amounted to upwards of 1500! What a reward for his exertions and those of his fellow-laborers. On the 22d he left Paris, and reached Dover on the 25th, thankful in being permitted to return to his native country "with sheaves of peace." "At half-past eight o'clock, on the 26th," he tells us, "I arrived at the Crown Inn, Rochester, where I had the inexpressible pleasure of meeting my beloved child, and dear brother. Our hearts were filled with humble gratitude to the Father of mercies, who had so signally supported and preserved me in this arduous engagement, and was restoring me to all that was dearest to me in life. I surrendered up *all* into His

hands, and He has returned it to me again with interest.

"Passing through London, we proceeded direct to Dalston; I found my dear aged mother in a feeble state, but quite as well as I had any reason to expect; she was contrited in humble gratitude to the Almighty Preserver. After taking tea with her, my brother Joseph drove us to Stoke Newington, where I was joyfully received by my dear sister, Anna Hanbury, and the rest of the family."

CHAPTER XIV.

INTERVIEWS WITH THE EMPEROR OF RUSSIA AT VIENNA AND VERONA.

In consequence of the death of the illustrious Duke of Kent, Mr. Allen's constant attendances on the committee to whom the affairs of his Royal Highness were entrusted now became necessary. After administering to the Duke's estate at Doctor's Commons, where he left on record his protest against the title of the Archbishop of Canterbury, "The Most Reverend Father in God," he devoted his energies to make the best of that estate for all parties, as if it had been his own personal business, until "a decree in Chancery" was obtained, which enabled the committee to act under the Lord Chancellor, and relieved him of great care and responsibility.

His efforts in the Christian ministry began now to be more decided and enlarged. A deputation waited on him in the month of May, stating that Friends had believed it right to discharge him from the office of Elder, and to record him as "a minister in society." On this event he remarks: "I am now placed in an awful situation. May the great Preserver of men be near to support and sustain under every trial, and prevent me from doing anything which may injure his good *and great cause.*" In the exercise of his ministry he

felt it a duty to visit Ireland at the Friends' Yearly Meeting in April. From Holyhead they sailed in the *Talbot*, one of the first packets worked by steam between England and Ireland, and this was nearly her earliest trip, of which he says "Mary and I staid upon deck, and the motion of the vessel, though at the rate of eight miles an hour, was so steady that the deck was like the floor of a room;" but we have lived to see vessels built which are equally steady at double the speed.

All the public institutions were of course visited and inspected by Mr. Allen, of which he gives his reports according to their individual merits, but the Kildare-street Society for establishing Schools in Ireland had most of his commendation. "The number of schools which have received assistance from this Society, or which have been instituted by it, amounts to above 250. The Committee meets once a month, and a regular correspondence is kept up with the whole of Ireland. I was particularly pleased with their system of publishing small interesting books for school libraries, which are intended to supersede those pernicious publications that are at present so generally circulated among the poor. In the books issued by this Society, which already amount to eighty volumes, everything sectarian is avoided." Several times he had "something to offer" in ministry to his assembled brethren, once from the text "What shall they do who are baptized for the dead?" "I pointed to the only way by which we can be raised out of a state of death by Him who said, 'He that believeth on me yet shall *he live.*'" The whole of the meetings for worship and

discipline seem to have been attended with a divine influence. Of the last he remarks: "It felt to me a heavenly season, and I believe will be long remembered by many who were present."

The spirit of prayer with which he entered on his ministerial work was likely, under any ecclesiastical system, to bring down the influence to which he so often alludes. Every minister of Christ who reads the following entry will heartily enter into the spirit of the writer, and add his fervent amen to the petitions presented to the great Head of the Church:

"*31st.*—My mind is rather harassed with the pressure of things, which I cannot find time to get through; add to this, the enemies of my own house are lively and strong. A sense of my unworthiness raises the frequent aspiration that I may be washed and made clean. I prayed this morning that Satan might be bruised under my feet, and petitioned for help, which I trust was granted. O, that I may try to practice what, at times, I think myself constrained, by gospel love, to preach to others! Dear Lord, let me not bring reproach upon thy holy cause! what an awful situation I stand in as a minister of the everlasting gospel!—what need have I to pray continually for preservation!"

His visits to the families of the congregation, where he engaged in religious exercises, and gave holy counsel as the circumstances of each required, were very acceptable, especially among the young. And it appears that his sound practical wisdom and affectionate spirit well qualified him to be a comforter to them that mourned, and "to the solitary ones" of God's

household, while his zeal for God did not allow the careless and lukewarm to go unwarned, or uninvited to return to their Father. The following letter to Priscilla Gurney, of Eastham, will show how well he could administer the cup of consolation to the afflicted and dying:

"*Plough Court, Second Month 13th, 1821.*

"SISTER, BELOVED IN THE LORD:

"Thy precious innocent spirit feels very near to me in the fellowship of the Gospel of our dear Redeemer, 'who having loved His own who were in the world, loved them *unto the end.*' My heart glows with the belief, that thou art one of those whom He hath loved, and still loves, whom He *wills* should be with Him *where He is*, even in His glory. Take courage then, and though thou wilt feel the flesh to be weak, and though the enemy may, for a short season, attempt to create dismay, yet as thy soul continues to be 'deeply anchored in God,' thou wilt know the accuser of the brethren to be cast down forever. Let faith and patience have their perfect work; recline upon the breast of thy Beloved; cast all thy cares upon Him, for He careth for thee, and I firmly believe, that when the frail tabernacle breaks down, thy precious immortal spirit will be presented before thy Redeemer's throne of glory with exceeding joy. Farewell! Farewell in the Lord! and if thou shouldst be enabled, pray that thy poor weak brother may be preserved to the end.

"Believe him ever affectionately thine,

"WILLIAM ALLEN."

His extensive journey in the North of Europe had materially increased his correspondence, and foreign visitors now flocked to his house in great numbers. He once accompanied the Marquis Pucci to Newgate to meet Mrs. Fry, and see her course with the prisoners. On a similar occasion he took with him Jowett and his wife from Malta; Reid, the surgeon, from New South Wales; and John Venning, from Petersburg. He thus describes the scene:

"E. J. F. read to the prisoners; there was a solemn silence afterwards. She then knelt down in supplication, and proceeded with such clearness, sweetness, depth and power, that my tears flowed freely, and I believe all were affected. Jowett followed, and commented upon the portion of Scripture which had been read, in a very agreeable manner. I then felt it right to convey counsel and warning, under a feeling of much love and sympathy. The prisoners behaved exceedingly well, and before we came away dear John Venning addressed them, and afterwards Reid, the surgeon. The Lord's power was eminently felt over all."

Immediately on his return to this country he despatched a quantity of valuable seeds for the gardens of the Mennonites and Malakans, in whom he had become so much interested. An Englishman, of the name of Horton, whose medical engagements led him to the south of Russia, having visited the garden at Ekaterinoslav, thus introduces himself to the notice of Mr. Allen, in a letter, dated 21st December, 1821:

"You will no doubt be surprised at receiving a

letter from a perfect stranger, living in the government of Ekaterinoslav, in the Russian Empire.

"Professional circumstances obliging me to pay a visit to the said capital, I met with an acquaintance, a Mr. Contineas, in every point of view a most estimable man. He made you a material subject of his conversation, and requested me to pay a visit to the garden of the Crown, at the same time assuring me how much he, as well as every one connected therewith, was indebted to you for the liberal assistance which you have afforded, by supplying them, at various periods, with seeds, otherwise impossible to be obtained.

"I shall be happy if I am the means of giving you any satisfaction, when I assure you that the said garden has made a material progress by your assistance, and I am at the same time glad to say, that gratitude on the part of the director, etc., has been your reward.

"There has been an official act passed, by which means your name will be perpetuated in this country; that act has allotted a piece of ground in the said garden, as a nursery, in which there is erected a neat monument, bearing your name.

"As being a countryman, I naturally feel proud in giving you the said information."

Finding the continental work too heavy for him, he proceeded to form an association chiefly of Friends, to open a correspondence with the continent and parts abroad, to find out and keep open channels for the circulation of books and tracts explanatory of the religious principles of Friends, and to collect and diffuse information on subjects interesting to humanity

without regard to sect or party. Eleven Friends agreed to meet periodically at each other's houses for this purpose. His pursuit of his favorite object, the education of the poor in the principles of the New Testament, became more intense as the success of his continental appeals on its behalf was more apparent. He tells Count Papof: "You will be glad to hear that the Russian Scripture Lessons are now in train to be printed in all the languages of Europe, where there are schools on the plan of the British and Foreign School Society, and happily now there is scarcely a country in the world where they do not exist." This was indeed a glorious and singular reward of his industry and devotion to the cause of education at Petersburg.

Sarah Kilham, the daughter of Hannah Kilham, a highly useful and pious member of the Society of Friends, thought it her religious duty to go to Petersburg and offer her services to conduct a model school for two or three hundred poor girls, provided the Emperor sanctioned the effort. She kept a school at Sheffield, and was doing exceedingly well, but was willing to sacrifice everything to the apprehension of duty. Mr. Allen believed her motives wholly disinterested, and that she was capable of being a blessing to Russia, by training mistresses for schools throughout the empire, and therefore strongly commended her to the Emperor's notice. The Emperor granted her an audience, and decided to establish a girls' school on the British and Foreign system, of which the Empress Elizabeth undertook to become the patroness. Mr. Venning afterwards reported that

Sarah Kilham assisted him in a school for poor little foreign boys who used to beg about the streets, which the Emperor had encouraged him to establish. After a few months it contained one hundred and twenty boys, and the progress they made was wonderful.

Reports from the scenes of his visitation were, however, of a very mixed character. By letters from Petersburg, he had reason to fear that "feelings hostile to education were getting in there." A spirit of bigotry so far prevailed at Vienna, as to accomplish the shutting up of the schools at Milan, the Emperor of Austria having a terror of improvement. While Count Romanzoff was building schools over all his estates, and sending monitors from the Hamel establishment to take care of them, the enemies of education worked on the prejudices of some, and the fears of others, to impede this great and good work in other parts of Russia. The Turks shut up the schools established at Smyrna and Scio, and drove away or murdered their supporters. They beheaded the old Patriarch at Constantinople, and poor Bambas, who took such an interest in their formation, was obliged to flee for his life to Hydra. Dr. Politi writes from Santa Maura respecting a school which he had commenced there on the British system with twenty children:

"I have endeavored to dissipate gross prejudices against this beautiful system, which have, unhappily, been excited by the enemies to the education of the poor; but although my efforts in the school have been crowned with the most complete success, yet *the rapid* progress of the children, with the increased

attendance at the school, seems only to add to the malignant feelings of the rich, who have refused to pay what they had promised; our institution is, therefore, in great danger of sinking."

By the encouragement of Sir Frederick Adam, Dr. Politi persevered against the most disheartening obstacles, and three months afterwards, Lord Guildford reported, on his return to London after a tour in the Greek islands, that two schools were then established, and that government patronized them and paid the expense. In France, the priests succeeded in putting down some of the schools, but the Chamber of Deputies notwithstanding, gave them their firm support. But opposition came from a quarter least expected. Mr. Brougham, who had assisted in the formation of the British and Foreign Society, brought forward a bill in Parliament, to place the business of the education of the poor exclusively in the hands of the clergy. "Such an innovation," Mr. Allen remarks, "upon the principles of religious liberty had, perhaps, never been attempted, except in the case of Lord Sidmouth's bill, since the days of Queen Anne."

Yet his courage never failed. Enough good had been done to show him that the hand of the Lord had conspicuously succeeded his efforts, and he determined to proceed with new energy. Accordingly when the funds of the Society had been more than exhausted, he and others were about to ask the bankers to advance a few hundred pounds; but recollecting that such a sum could not extricate "the concern" from its difficulties, it was proposed that they should adopt a bold measure, and raise the sum

of five thousand pounds, which would pay all arrears of the buildings and advances; then, bringing up the annual subscriptions to one thousand five hundred pounds per annum, they might go on comfortably. This suggestion was cordially adopted; they began their canvass, and in one morning received four contributions of one hundred pounds each.

The public meeting of the Society greatly encouraged him, he states: "Rose at six: my mind was comforted with the presence of the Lord on waking this morning, and access to him was granted in prayer. I went to the Freemasons' Tavern to the British and Foreign School Anniversary. The Duke of Sussex came punctually to take the chair; W. Wilberforce, Lord Suffield, T. S. Rice, M. P., W. Evans, M. P., the Duke de Broglie, the Baron de Stael, the American John Randolph, Phillipe Ugoni, from Italy (the friend of Monpiani, who is now in prison for his liberal opinions), J. Brechet, also from Italy, the friend of Count Porro: audience highly respectable. The whole business went off very well."

His intercourse with persons of rank and influence, though doubtless he esteemed their notice and regard, was not for personal aggrandisement, but to give a favorable bias to the powers of usefulness which they possessed. The spirit of active benevolence which Lady Olivia Sparrow had manifested in the establishment of schools, and the construction of cottages for the laboring poor, led her warmly to espouse Mr. Allen's plans, and after an interview at Brighton, she maintained to his death constant communication with *him on these* and other important plans.

The industry of Mr. Allen admitted of no diminution with advancing years. He took lessons in the Russian language, and daily devoted an hour and a half before breakfast to French and German. The lectures at the Hospital, though he wished to give them up, were continued at the request of others. He commenced the course for 1820–1821, on the 11th of November, on experimental philosophy, with the "room excessively crowded—went off well." On the 8th of May he gave his concluding lecture—"during the closing address the audience were as still as if it had been a Friends' meeting." The next session he again determined to give them up; but, he adds, "the Treasurer of Guy's was earnest with me to continue them. I have consented that he should announce them, but I am to be left at liberty when the time comes, whether I take part in them or not." When the time came, we find him at his post of honor and usefulness. On November 6th, he records:

"First evening lecture at the Hospital. The theatre was filled, and also the passages. I was cordially received in the usual mode of expressing satisfaction, and had no other way of checking the noise than by beginning to speak at once. I was favored to get through to my own comfort, and it seemed as if I were assisted with a little best help."

His astronomical pursuits were carried on with equal vigor: "I made some beautiful observations this evening with my astronomical circle, and have completely succeeded, by Bailey's method of high and low stars near together, in putting it into the

meridian to the fraction of a second, so that now I may be always sure of my observations."

The next year he went to the visitation of the Royal Society at Greenwich. After the survey, he dined at Greenwich with the Prince of Denmark, the Marquis of Lansdowne, Lord Melville, Lord Darnley, Lord Aberdeen, Davy, Wollaston, Solly, Pepys, etc., but his "mind was not in it," and bodily indisposition prevented much comfort. The Horticultural Society elected him a member of their body, from his knowledge of their special science, and his efforts in foreign countries.

By few persons were the social affections more assiduously cultivated than by Mr. Allen. On one occasion he speaks of being more "shut up and reserved," than was common with him in the evening, but his home circle could bear witness that such a disposition of mind was indeed very unusual with him. It was his constant aim to make all happy who were within the sphere of his influence, and whilst his expansive benevolence led him into a wide field of Christian philanthropy, under no circumstances, perhaps, were the sweet influences of the Gospel more conspicuous than in his evening intercourse with his family, or in select society. Released from active duties, his mind was more at liberty to enter into the interests of social life, to sympathize with those around him, to feel the fellowship of the spirit, and to partake of that refreshment which comes from the presence of the Lord.

His daughter, who was a young lady of great *piety* and good sense, made his home radiant with

gladness. How touching is the following memorandum:—

"In our forenoon meeting, my dear child was engaged in vocal supplication. My soul rejoiced in this, her first public act of dedication in that solemn line of service. After the second meeting, she accompanied me to visit Jonathan B. Jermyn, who is much indisposed. Mary spoke to him sweetly, and I followed in prayer. Our spirits were comforted together."

In the following year she was acknowledged a minister, with the unanimous concurrence of Friends, and at its close, she consented to accept of Mr. Cornelius Hanbury's offer of marriage. On the 9th of January, 1822, "at the Monthly Meeting, Cornelius and Mary declared their intention of taking each other in marriage; they both spoke very well." The marriage was solemnized at Devonshire House on the 20th of February. Mr. Allen says:—

"The meeting was large; a holy solemnity prevailed during part of the time, and they repeated the usual form in a very distinct and feeling manner. Our precious E. J. Fry was sweetly engaged in supplication, and some other Friends in ministry. After meeting, Mary, Cornelius, and I, went to see my dear mother, who was much affected at receiving us under such circumstances, and uttered several lively expressions in blessing the dear children."

His mother, not many months before this event, had a slight attack of paralysis, but after medical treatment, improved. "I went," says Mr. Allen, "to see my dear mother, who described to me some of the

feelings with which she had been favored in the night: she seemed to have had a glimpse of the pure river of water of life. I was affected, and told her I longed that we could *go* together, for we seemed to have a foretaste of the glory that shall be revealed, when this mortal shall have put on immortality; but, she said, 'No, no, there is more for *thee* to suffer and to do yet; the Lord has a work for *thee*.'"

During another visit he remarks: "She is waiting by the side of Jordan till 'the shining ones' which John Bunyan describes arrive to conduct her to the other side. Ah! when my time comes, may I be equally prepared! She sweetly adverted to that anchor which had held me in so many storms, and expressed her confidence that it would preserve me in all future tempests."

That she might be nearer to him, he removed her to Stoke Newington, where, he says,—"She is as comfortable in her new house as outward things can make her."

The tenderness of his spirit to servants has before been remarked. The following is a pleasing instance, given with great simplicity:—

"I discovered, I think I may say almost providentially, that an old servant of my mother's, who came to live in the family when I was only four weeks old, was living. She was always a pious creature, and used to delight me when a child by singing hymns and religious poems. I find that, in consequence of the misconduct of a brother, she has been reduced to great distress and want. I was quite affected, and

blamed her for not letting me know, for I was not aware that she was living."

Mr. Allen's time was too precious to be squandered away upon answers to every abuser of himself and the plans he adopted for the improvement of the laboring classes; therefore, while on one occasion we find him closely engaged in writing an answer to the "Edinburg Review" on the subject of schools, because that might have an influence on individuals whom it was most important should be justly informed; he adopts, with great judgment, another course with a publication of a different class:—

"Another number of the "Reformer" has been handed to me, by which it appears that the editors have not yet done with me. I could reply easily enough to their statements, but the spirit which dictated those animadversions *must be starved*; it has a life in controversy, and seems to me likely enough to go on to Ranterism. I see that they are now abusing the Baptist Missions, which, though not conducted upon our principles, have nevertheless been productive of much good. Divine Providence has a variety of instruments at work to break up the ground. I have seen, in my travels on the continent, what large allowance must be made for education, habits, and circumstances. Our Great Master alone knows how far the *heart is sincere*; and I believe many of those who have been so harshly censured by the Radical Reformers may appeal in this language,—'Though Abraham be ignorant of us, and Israel acknowledge us not, thou, O Lord, art our father.'"

In August, *1822*, he was impressed, he tells us, with

the duty of meeting the Emperor Alexander at Vienna or somewhere on the road, on his way to the Congress of Sovereigns and Plenipotentiaries to be held at Verona. Count Lieven encouraged him in his desire, and his mother bore his announcement to her remarkably well, and exhorted him to attend to the pointings of duty. Before he left, he made known his intentions to the Government, that he might set out with its good wishes. He conferred with the Duke of Wellington on the subject of the slave trade, and obtained permission for letters to be sent to him in the Duke's bag from London. In order that the Emperor might not be taken by surprise, he wrote to him the following letter, to prepare the way :—

"To Alexander the First, Emperor of Russia.

"Permit one who has felt deeply and affectionately for thy present and future happiness to recall himself to thy remembrance. Since the last memorable interview which Stephen Grellet and I had at Petersburg, when our Heavenly Father was pleased to comfort us together with the sweet feeling of his divine presence and love: often, very often, have I been tenderly drawn to visit thee in spirit, and, as I was enabled, to raise the secret prayer for thy preservation; but for some time past, it has been impressed upon my mind as a religious duty, to try to obtain another interview, and this sense of duty has so increased, that I cannot feel peace in my mind without giving up at least to make the effort. If, however, any insurmountable obstacles should occur to prevent it, I trust that my

Great Master will favor me with peace in having made the attempt.

"I purpose, by Divine permission, to be at Vienna about the 20th or 22nd of the present month, called September, our style, and as I shall have encountered some fatigue, hazard, and expense, in the journey, may I beg thee to admit me to an interview as soon as convenient to thee, after my arrival, of which the Duke of Wellington, the minister from our Government, will be apprised.

"In a fresh feeling, as I humbly trust, of the flowings of Gospel love towards thee,

"I remain,

"Respectfully and affectionately thine."

It was directed, according to the Emperor's wish, "*à sa propre main.*"

Accompanied to the vessel by his friends, Bedford, Barry, and Foster, he embarked on board the *Talbot* for Calais, with his nephew Daniel. There he purchased a carriage, in which he proceeded to Brussels, Liege, Battire, and Aix-la-Chapelle. From thence, amidst very charming scenery, in the midst of gardens and vineyards, with the Rhine on the left, he reached Neuwied, a German town in the Prussian dominions, where German only was spoken, but liberty in worship enjoyed. Here he found a society of persons which had existed upwards of one hundred years, regulated by printed rules, terming themselves Inspirées, and agreeing very much with the Friends in many of their peculiar tenets, but they differed in their worship, as they had singing and stated prayer. They

met every evening in the week for prayer, as well as twice on the Sabbath, and thought it was unlawful to go to law at all, but that they ought to suffer patiently all manner of injuries. Mr. Allen found upon inquiry that the Inspirées and the French prophets of the Cevennes had one common origin. They have regular annual assemblies for conference, attended by deputies from distant parts, one of which was to be held at Neuwied in a few days. Here he engaged Balthaser Narolsky, a converted Jew, as a servant and interpreter, to accompany them to Verona. After passing through Nuremberg and Ratisbon, when he arrived at Scharding, the first town in the Austrian dominions, all Mr. Allen's books and pamphlets were taken, and secured in one parcel, which was to be presented to the censor at Vienna, and receive his sanction before any use could be made of them. The parcel was sealed with a leaden seal, and a deposit was required, amounting to nearly four Napoleons, to be returned on being demanded at Vienna. Proceeding through Lintz, Mölk, and Buckersdorf, he reached Vienna between seven and eight o'clock on the evening of September 27th, and took up his temporary abode at the London Hotel, where the following incident occurred:—

"In descending the great staircase, where the soldiers were keeping sentry with fixed bayonets, I saw a tall genteel person, in military uniform, covered with gold lace, come out of a passage which communicated with the Emperor's apartments: the guards presented arms, and there was I with my hat on; he was lower *down than* I, and I hung back to give him time to go

forward, but he halted, and looking back with a smiling countenance, said, 'Are you not an Englishman?' I said I was, and gave him my card. 'O,' said he, 'you have been to see me in London.' By this I found it was Prince Esterhazy; he asked me why I had not been to see him; I told him I was but just arrived, and he then wished me to call upon him, at his father's, to-morrow, which, though it was First-day, I thought it right to engage to do."

The Emperor of Russia was at the palace, and sent a message by Baron Wylie, that he would see Mr. Allen that evening at eight o'clock. When he went, Prince Metternich was with his Majesty, and at half-past ten he sent to express his regret that it should have happened so, but requested him to come the next evening at the same hour. Let Mr. Allen now relate the interview.

"On entering the Emperor's apartment, he immediately advanced to meet me, and took me by the hand, expressing the gratification he felt in seeing me. After conversing a little, he made me sit down by him, and said he had nothing to do all the evening but attend to what I had to say. He asked whether we should first pray together. I replied, that having several subjects to speak upon, which might be considered as of an outward nature, if he pleased we would discourse upon them first, and then take a little time for retirement; but I left it entirely to his decision, whether this should be first or last, and he was quite willing that I should proceed. Not knowing whether this might not be the only opportunity of seeing him, I put down the subjects on which I wished to speak

with him. The first was the colonies. He told me that there had lately been a great accession to the number of the Mennonites from the neighborhood of Dantzic, and that he continued to be extremely well satisfied with them; of the Duhobortsi he had no favorable opinion; but did not seem to know much about the Malakans. I, however, labored to explain the wide difference between the Malakans and the Duhobortsi, and told him that, from what we had seen of them, we believed them to be a simple-hearted people. The Emperor said that he had located several of them in South Russia, but he had not yet received any report of them. I then showed him my plans for colonies at home, with the drawings of cottages, and briefly explained the outlines, leaving them with him for a few days, that he might look at them more at his leisure. I stated that a modification of them might be highly useful in Russia, and that some of the seigneurs might, by these arrangements, draw a greater revenue from their peasants than they had at present, while, at the same time, they might be preparing them for freedom; he fully agreed with me, and seemed interested in the subject. I thought it right to tell the Emperor of the report which had been current in England, that he had suppressed schools upon the British system throughout his dominions. He said this was not the case, that if I came into Russia I should find them flourishing, and that he only discouraged those who would teach from the French Lessons, reminding me that it was we who first put him upon his guard against them. He said that he had ordered no other book to *be taught* throughout his dominions, than that very

selection of the Holy Scriptures which we made at Petersburg. The conversation on this subject was extremely relieving to my mind.

"I laid before the Emperor the present state of the slave trade. He assured me that he was entirely with us in this business, and quite disposed to do everything in his power to make the abolition complete. I expressed my decided opinion, that nothing short of making the slave trade piracy, or, at least, putting the persons engaged in it out of the protection of the laws of their country, would accomplish this end. I earnestly entreated him to endeavor to carry this point in the Congress, and if this should be found impossible, that he would then set the example himself, and use his influence with other potentates also, to do it separately, that the guilt and the odium may rest upon those nations that refused to concur in the measure. The Emperor most fully agreed to the desirableness of such a procedure; and I said that we depended very much upon him in the discussions which would take place on the subject in Congress. I put into his hands the letter from Thomas Clarkson, and that from Wilberforce. He smiled when he took Clarkson's letter, and said, 'That is Clarkson's writing.' We then had some conversation relative to the desirableness of my going to Verona, to be at hand to urge the business with the Duke of Wellington, and to furnish facts to meet the arguments of the French. I said that I by no means wished to go, unless the Emperor thought it most advisable; he replied that he would turn the matter over in his own mind, and in the *course of two or* three days he would tell me what he

thought; but that I must see him again, and, at all events, wait. I happened to have one of 'Friends' Address to the Inhabitants of Europe on the Slave Trade,' in German, which he desired to keep, meaning, I believe, to show the Emperor of Austria; I said, I wished that leave could be obtained to reprint it here.

"The conversation then turned upon the Greeks; I mentioned what we had seen of Bambas's school at Scio, the progressive state of improvement among the people, and their eagerness for the Scriptures and tracts; also the kindness with which we were entertained among them, but that some of these very persons had since been murdered, and their families sent into slavery in Turkey. The Emperor seemed to feel deeply for them, and said he had proofs that this rebellion against the Turks was organized at Paris, by the revolutionists, who wished, above all things, for a war, and to make the Greeks the means of embroiling the powers of Europe—that the Greeks were certainly an oppressed people, but that their resistance was premature, and the consequence was, that they were now ten times worse off than before—that if he were to interfere, war might become general; he considered it a permission of Divine Providence that must be submitted to. I mentioned the circumstance of his having put down the Freemasons' societies in his dominions. He said it had long been done in the place where we now were, and that he had proofs of their concerting measures secretly, which might prove dangerous. I stated my hope, that this prohibition did not extend to societies *bona fide* for benevolent purposes, observing, that good men should be encouraged to unite

their efforts in doing good. With this he perfectly agreed, assuring me that it was far from his intention to discourage these associations, and giving, as a proof, his continued patronage and support of Bible Societies. I ventured to entreat him to get the Emperor of Austria to relax a little in some of his measures, which savor too much of intolerance, and I related the mischief which had been done among the Catholics of Smyrna, who had been almost ruined by a fanatic missionary priest. He received everything in the kindest manner. He inquired about dear Stephen, and said that he often thought of him and me, and prayed for us. The whole conversation was sustained with the familiarity of old friends and acquaintances. It was now drawing towards ten o'clock: as I expected to see him again I did not wish to proceed farther with these topics, and made a pause, in which my mind was favored to feel something of the overshadowing of the Lord's power. The Emperor took hold of my hand and said, 'Have you anything for me? I am now ready to hear what you may have to communicate,' at the same time inclining his head towards me. After a short silence I addressed him, saying that I believed he had experienced many and deep trials, and had been, and was, surrounded with difficulties; here he pressed my hand and seemed affected; but I encouraged him to look to the Lord for support and direction, saying I did believe that if the Emperor kept his eye singly to Him, with a desire to do His will, that whatever tribulation might be suffered to befall him it would be a means of establishing him more *firmly on* Jesus Christ, the sure foundation, I

dwelt also upon the safety of those who love the Saviour, and endeavor to stay their minds upon God. Much more than I can possibly recollect flowed freely with, as I thought, the power of the Holy Spirit, and I concluded with the text, 'Because he hath set his love upon me, therefore will I deliver him.' We were both contrited with the sweet feeling of Divine Goodness, and on my remarking that this made me forget for the moment the difference in our relative situations, he put his arm affectionately round me. On parting, he repeated his wish to see me again after three days. It was now between ten and eleven o'clock, and I returned to my nephew at the inn, with reverent thankfulness to my Great and Good Master, who is an ever present help to the least and feeblest of His servants, who rely entirely upon Him."

On the 28th Mr. Allen went to see Prince Esterhazy, according to his invitation, but although the Prince was at home, and waiting to converse with him, he was denied access by a military officer to whom he gave his card. From a note which Mr. Allen wrote, the Prince first learned the mistake, and sent his English servant to express his regret, and beg him to fix his own time for the next day. He was immedialely admitted on the 29th. The first subject of conversation was the slave trade, and the conduct of the French respecting it; in which he urged on the Prince the necessity of making the capture of slaves piracy. "I then," says Mr. Allen, "spoke of prisons, and showed him the plan of a prison for three hundred. This subject he took up warmly, and wishes to correspond with *me respecting* it; he is also desirous of having further

conversation with me before I go. I now took the liberty to remark that the Austrian Government, on account of its rigor, was not, at present respected by the thinking part of the community in England, by that part who were friends to religion and government; that its shutting up the schools at Milan had excited feelings of strong disgust, and that many considered the government as bigoted, and hostile to the progress of light and knowledge. He allowed that perhaps they were rather too strict, but that this arose from their fear of the principles which brought about the French revolution; he, however, assured me that the Emperor was a very worthy man, and a good domestic character. We conversed upon the state of the poor, and I explained to him my plans for colonies at home, with which he appeared pleased, and wished to know more about them."

Mr. Allen was favored with repeated interviews with the Prince, who listened attentively to his plans, and behaved in the most kind and agreeable manner. Through a determined effort he obtained his books, which had been seized by the police, stating that he urgently wanted some of the tracts to show to the Duke of Wellington, whom he had to meet in a few hours by appointment; in a short time they were sent. The Duke was so engaged that morning that he deferred the interview till he could have more leisure to converse with Mr. Allen. At half-past five the same evening the Emperor sent for him.

"He received me very kindly," observes Mr. Allen, "and made me sit down with him at the table; he had read over my papers about colonies at home, and said

he liked the plan very much. With respect to Friends' Address, he told me that he had made a communication to the Austrian Government, through Count Nesselrode, and that leave had immediately been given for reprinting it. He said he should be gratified if I thought it right to go on to Verona, as it would give him more opportunity of conversing with me, but he advised me to consult the Duke of Wellington. I told him that my *inclination* was to return home as soon as possible, but that if it appeared to be my duty and that I might be useful, I was ready to make the sacrifice. We had much general conversation, in perfect freedom, and this was in a high degree interesting. I was sensible, during the whole of the interview, of a precious covering of the Lord's Spirit, and it seemed so to increase, that I gave up speaking of outward matters, and the conversation turned entirely upon what related to a better country. The Emperor asked me if I would not take some tea with him, to which I readily assented. He said he had suffered from being educated by those who had no sense of vital religion, but that since the year 1812, when his mind was first reached by the power of truth, he had endeavored to live conformably to what he believed to be the divine will; he felt that he was a poor, weak creature, but he constantly prayed for assistance. Finding so little company that suited him, he spent much of his time alone, in his room, for he felt that he suffered loss when he was much with those who were in the spirit of the world; 'but,' said he, 'when I am with you, and such as you, who love the Saviour, *I can breathe.*' He said that he found it necessary to keep up the warfare con-

tinually; he then opened his whole heart to me, told me of his trials and his temptations, comparing them to the thorn in the flesh, which the apostle describes. 'And if,' said he, 'the holy apostle was thus tried, need we wonder if it is the experience of such poor creatures as we are. But let us remember what the answer was to him when he prayed to be delivered—'My grace is sufficient for thee.' Here it does not appear that he was *exempted* from the trial, but was shown where he was to find his support under it.' We now sat some time in silence, when I knelt down, and supplicated for the blessing of preservation. The Emperor knelt on the floor by me. On rising, we were again silent for a few minutes, and then, under a sense of the renewed visitation of our Heavenly Father's love, took leave of each other, not knowing but that we might *possibly* meet again at Verona. He grasped my hand, and it came into my mind to tell him, that though I was conscious of being a very weak and feeble instrument, I believed that our Divine Master had sent me to comfort and encourage *him;* he replied, 'I believe so.' He then embraced and kissed me. One of the last things he said, was, 'When you write to Grellet, tell him all about me.'

"Leaving him, I hastened to the Duke of Wellington, who received me very kindly, and said he had been considering the subject, and thought it very desirable that I should go to Verona. I told him that it would be very disagreeable to me to be thought intrusive or meddling, and that, if I could not be made useful, I had much rather not go. He replied, that if it were *very inconvenient* to me, it was not his business to

press it, but, that having so many things to attend to, he did not feel himself so thoroughly versed in the subject as I must be, and as I might be able to assist him on this point, he particularly wished I should go. I had not been without a feeling that such might be the issue, and I told him that my heart was so bound to the cause, that though it was no small sacrifice, in every respect, I would go. He seemed pleased with the decision, and I have arranged to set off to-morrow."

While Mr. Allen was at Vienna, numbers of Greeks who had fled from the massacre of their countrymen by the Turks at Scio passed through the city. Their condition was very deplorable; their college, under the presidency of Bambas, and their library, were destroyed, and all the professors killed or dispersed. Mr. Allen, though a foreigner in a strange land, advanced money to assist their present necessities, and applied to the Minister of Police to permit him to raise a subscription on their behalf, and to grant them leave to go by Trieste to Ancona, as the Austrian Government would not allow them to remain in its dominions—went to Prince Esterhazy and implored him to use his influence on their behalf, which he instantly did—and then engaged to pay two professors of their college for one quarter, till he could raise funds in London, to maintain education at impoverished Scio. And this was the result:—"Prince Esterhazy told me that, in consequence of my request, the government will permit the Greeks to make a collection for the refugees passing through; and with *regard* to my other request, that although they cannot

give them passports to a port in the Adriatic, they will give them passports to Leghorn, whence they may go to Ancona by water; this is a very great thing gained. The Prince says he is glad I have been here, and that hereafter any suggestion of mine will be listened to from him."

Count Sedluitzky, the Minister of Police, confirmed this report, and my heart expanded with gratitude in having been made the humble instrument of obtaining some relief for this poor oppressed people. Having now done all my work here, I went with a light heart to the hotel, sent for the poor Greeks and gave them the good news, for which they were very thankful."

Mr. Allen pursued his journey to Lintz, where, according to the recommendation of Count Sedluitzky, he visited the prison for the upper district of Austria and Saltzburg, which contained about 200 prisoners, all of whom were taught to read, being generally, if not universally, ignorant when they entered. Everything was extremely neat and clean, and most of the prisoners were employed. He describes the scenery the greater part of the way to Munich as like the Alps in miniature.

At Munich, after interviews with the leading savans, Mr. Allen applied to Mr. Brook Taylor, the British Minister, to settle the business of his passport for him, as the Austrian Ambassador had orders to sign no more passports for Verona. In the evening Mr. Allen received a handsome note from him, with a special passport as courier to the Duke of Wellington, *and countersigned* by the Austrian Minister. Mr.

Taylor assured him that was the only way of getting through the business, and it may be questioned whether such a courier was ever before sent from London to the Duke.

He started from Munich to go by the Tegern See, in order to have an interview with the Crown Prince. "He was gone out for a ride," observes Mr. Allen, "but, on his return, a messenger came to inform me that the Crown Prince would see me instantly. I accordingly went with him to the palace, and was shown up the great staircase, and through a grand corridor, to the Prince's apartment. He speaks English well, and received me very kindly, inquired after Stephen, and also what had brought me on my way to Verona, on which I satisfied him. He talked so much, and so quickly, that I had some difficulty in edging in what I had to say. He commended the zeal of Friends in endeavoring to get the African slave trade abolished. 'But why,' said he, 'do you not interfere in endeavoring to put an end to the *white* slave trade?' He then spoke strongly of the atrocities of the Turks in Scio, and inquired why the English did not rise up against them. I told him the subject had excited strong feelings in our country.

As the Crown Prince was about to leave next morning, Mr. Allen's interview was brief; but the Prince requested a correspondence on his return to England, and he determined to appeal to him "respecting the restrictions upon the pious people of Munich with regard to their worship."

The 13th of October they started for Inspruck, the *capital* of the Tyrol, where they breakfasted. "I

never saw anything," Mr. Allen observes, "like the ride this afternoon. Mountains, rocks, torrents, narrow defiles, interspersed with cottages, all in various combinations—grand indeed. The Tyrolese are a fine looking race of people. The costume of the peasants is singular; the men wear green hats. The driver told us there was not a Bible to be found in five or six villages; and another said he had never seen a Bible. Another does not know how to read or write; for though, when a boy, he went to school for two years, he has forgotten all he learnt there, and he says that this is the case with many adults.

"On arriving at Brenzoll we got into difficulty about horses, the imperial train being just before us. I was obliged to submit to have the letter bag fastened on to my carriage, and as horses are so scarce, it is on the whole an advantage. As another carriage from the same inn that we came from was before us, and could get no horses, the person who had been travelling in it stood at our horses' heads, and refused to let us proceed; the driver said I was a *courier*; he said, *I was not.* I quietly beckoned him to come to the side of the carriage, when I showed him the official character in which the British Minister at Munich had placed me, and he immediately gave way."

On the 17th of November Mr. Allen entered Verona, and happily found accommodation at the hotel to which he had been recommended. The next day he went to see the ruins of the Amphitheatre, of which only a small part of the exterior wall remains, but the stone seats are very perfect, and seem to have been recently *put in* complete repair; its form is elliptical,

and is said to be capable of seating twenty-four thousand people. In this place Bonaparte harangued thirty-thousand of his soldiers; he stood upon one of the upper rows and was heard distinctly.

The walls and fortifications extend for miles. From an eminence Mr. Allen, during a magnificent sunset, obtained a splendid view of Verona, with the windings of the Adige, an immense plain at his feet, and the Appenines in the distant horizon; but his heart was sad at reflecting upon the hopeless state of darkness and ignorance into which that fine country was plunged.

"I waited, by appointment, on the Duke of Wellington, who made me sit down with him, and entered into the subject of the slave trade. He began by remarking, that we had not merely to consider what was desirable, but what was practicable; that if the other powers made it piracy, how were they to act against France without going to war; that if we attempted what was impracticable we should effect nothing, and the mischief would go on increasing." The Duke read a rough sketch of a paper which he had prepared on the subject, and wished Mr. Allen to make some memoranda of facts, which he was to search for and send him. The same day he sent the Duke the requisite information. General Macaulay happened to be at Verona, and sympathizing with the objects of Mr. Allen's visit, he also drew up a paper for the Duke, to show the necessity of making the slave trade piracy. On the 20th they went together, by appointment, to the Duke, and Mr. Allen thus details the important *interview*:—

"General Macaulay gave him his paper, which he read very attentively, and then said, that we were altogether mistaken in the very ground of our application, to have it made piracy, for that the present Congress was not a mere continuation of the Congress of 1815, which consisted of eight powers, that is, I suppose, of Great Britain, Russia, Austria, Prussia, France, Netherlands, Spain, and Portugal, but that the present only consisted of the first five, and could form no act to bind the last three. That so far from the present Congress interfering with the internal management of individual states, 'I am here,' said the Duke, 'as one to prevent such an interference.' He had some further conversation on the subject, and I acknowledged that I now saw plainly that the present Congress could not do more than make it piracy for the powers that composed it. The Duke said, that he had spoken to the Emperor of Russia on the subject—that he was with us entirely, and ready to agree to anything, but that he was himself for moderate measures. I stated, that making the slave trade piracy, or at least designating it by that name, might, at the same time be accompanied by such regulations as to prevent any inconveniences; that even if France would not agree, the four other powers might declare, that any of their respective subjects who should engage in it, should thereby, *ipso facto*, be put out of the protection of the laws of their country, and considered *hostes generis humani*. The Duke, however, still stuck to his text of impracticability, and thought that at least the foundation for such a step should be laid in other measures, by which the French should be urged to fulfil their engagements.

Upon General Macaulay remarking, that the expectations of the people of England were high, and he feared they would be greatly disappointed, the Duke said he was aware that he stood in no enviable situation."

"After dinner on the 23d, as I was going to Sir James Wylie's, I thought," says Mr. Allen, "I heard some person pretty near, call 'Allen,' but thinking it unlikely that any one should know me I walked on; it was, however, repeated, and, turning round, I saw the Duke of Wellington, dressed quite as a private gentleman. He spoke to me very kindly, and made me walk with him some distance towards the Corso. I told him of my desire to see the French minister, and he very kindly offered me an introduction, desiring me to call for it at ten o'clock to-morrow morning. This cheered me a little, and I could but consider it as providential."

The next day he called on the Duke for the introduction which he had promised, and went with it to Count Montmorenci. After a few remarks on hospitals, schools, and prisons, "we came to the main matter, the slave trade, and the part that France takes in this horrible business. He had little to say in justification, but candidly acknowledged that something further was wanted. I then went more fully into the subject; the Count looked very grave, and seemed to feel what was said. I presented him with Benezet's observations, explanatory of our principles, and some other tracts. His reception of me was altogether very affable and cordial, and, on taking leave, his expressions *of regard* appeared to be not merely complimentary.

I was thankful in having this opportunity to express what had rested on my mind."

On the 26th, the Duke of Wellington gave him the joyful intelligence that "he had received instructions to urge the matter of piracy, and he should certainly do so."

During Mr. Allen's stay at Verona, the Duke of Wellington invited him to dinner, in order to meet some of the influential characters then assembled for the Congress. The kindness of the proposal was gratefully acknowledged, but Mr. Allen begged to decline the invitation, observing, that he was only an humble individual, and did not wish to come forward, except where he had a duty to perform; and though he felt particularly obliged for the kind permission granted him, to wait upon the Duke whenever it appeared desirable, yet, on this occasion, he believed he should be more in his place to remain rather in the shade. The apology was well received, and the Duke confessed that he might be right.

In the evening of the 26th, by command, he waited on the Emperor. The interview is thus described:

"The Emperor received me in the most cordial manner, and made me sit down by him, at a long table, placed in the middle of the room. He began by asking me about my journey, etc. I told him of my having seen the Crown Prince of Bavaria, and my motives for it, which he approved, remarking more than once, that he had a good heart. I expressed my regret at that general disposition which appeared, at present, among the continental powers, to check inquiry, and told the Emperor of the instance given by

General Macaulay, of a poor man confined in a dungeon at Naples, for circulating the Bible. He seemed struck with this, and I believe will inquire into it. I adverted also to the efforts to put down the schools in France, but the Emperor said that the conductors of them had, in many places, been introducing dangerous lessons. We talked freely and pleasantly on several other subjects, and, among the rest, on my plans for colonies at home. I showed him how easily they might be established in the Crimea, and that the saleable products might be in oil, silk, etc.; he considered the subject as of great importance, and seemed quite willing to adopt it as soon as we could find suitable agents to carry it into effect. Seeing the way open, I ventured to relieve my mind with regard to two subjects, which had oppressed me very much when travelling through Russia: the first was, the general, and almost universal, use of brandy among the poor; and the second, the corruption throughout all the departments of government, arising from the insufficiency of the amount of salaries. The first, he said, was a subject very near his heart; that he was doing all in his power to diminish the evil, and had already succeeded to a very considerable extent, by putting down a great number of the shops where brandy was sold. With regard to the other, he looked very grave, considering it, as indeed it is, a point of great difficulty. He says that the sums which would be required to make the salaries what they ought to be, would be so enormous, that he does not know how they could be raised; he, however, hoped to do it by degrees, and for this purpose, he is *making* retrenchments in different departments. Our

conversation upon religious matters was very satisfactory. He again adverted to some of the temptations he had had to struggle with, and how he had been so far favored to resist, but he felt himself so weak that he could not look far before him; he could only pray and struggle to get through the *present* day; 'and in this way,' said he, 'I have so far got on.' He hinted at trials and temptations *in this place*, 'but,' said he, 'since my interview with you, I have felt strengthened; God has heard your prayers; continue to pray for me.' He asked me how long I thought I should stay, saying that if I remained a few days he should like to have a parting opportunity. My mind was covered with a precious degree of divine sweetness from the source of never-failing help, and we parted in much affection."

General Macaulay and Mr. Allen had, on the 28th, another long conference with the Duke of Wellington, in the course of which the Duke read to them the despatches which he was about to send off to the Cabinet in London, and joined heartily with them in wishing for a final and immediate abolition. Two days afterwards Mr. Allen called on the Duke to take leave, and mentioned the case of the persecuted Waldenses, in the valley of Piedmont, near Turin. The Duke said Canning had written to him on the subject, and it would come before Congress. He gave him a letter to the British Minister at Turin, the Hon. W. Hill, and requested if he obtained any information which he thought worth while to communicate, he would send it to him. "Thus," says Mr. Allen, "the way opened marvellously, and I expressed my joy that

the matter was in his hands. I then stated the strong impression which had been upon my mind, that it was the object and end of some of the powers in Congress, (having Austria, the King of Sardinia, and the King of the two Sicilies in view), to put down all inquiry as dangerous—that under the *pretext* of secret societies, and the spread of revolutionary principles, they sought to check the circulation of the Scriptures, to suppress the education of the poor, and were doing all in their power, by shackling the press and stopping out the light, to bring the dark ages once more over Europe. The Duke reprobated the narrow-minded policy to which I had adverted, saying, that in fact they injured themselves by it. I was comforted by hearing one sentiment which he expressed. 'We are here,' said he, 'to prevent the great Powers from oppressing the lesser—*to prevent interference.*' I expressed the satisfaction it gave me to hear it, remarking to him, that as they had not interfered to save the poor Greeks from the Turks, upon the same principle they ought not to interfere with Spain; in this he cordially united. In taking leave, I again thanked him, and said, 'May the Lord bless thy endeavors to preserve the peace of Europe.' We then parted, I trust, with mutual feelings of respect."

The Crown Prince of Sweden, who was at Verona, also sent for Mr. Allen, and gave him a long interview. Beside the usual topics of interest, he conversed with the Prince on Home Colonies, as applicable to Norway, and at his request, promised to send him his plan, when perfected, through the Swedish Ambassador.

The next day, while waiting in the police-office for

his passport, to which the officers had objected, because it was not *visèd* by the English minister, the Duke and Prince Metternich came in—the Duke signed it himself, and set him free.

The Emperor of Russia had appointed seven o'clock on the evening of the 31st for Mr. Allen to visit him and take leave—a most interesting season to both parties it must have been. The relation of it makes us involuntarily love both the Friend and the King, who appear more like two Christian brothers of the same rank than individuals between whom there was so great a distance:—

"The dear Emperor received me most cordially, and again asked me to take tea with him; his little hand bell has a watch attached to it; when tea was brought in, he remembered that I did not take sugar. We now had some most interesting conversation. I mentioned the subject of the persecution of the Waldenses. I adverted again to the subject of liberty of conscience in matters of religion, which we had discoursed upon in our last interview, when I mentioned the case of the pious people at Munich, who were forbidden to meet in greater numbers than five beside the family. He turned to a French Testament on the table, and pointed to that text in 1 Corinthians, chap. xiv., v. 33—'For God is not the author of confusion, but of peace,' etc. He still seemed to think, that if people attacked the religion of a country, the magistrates would naturally take the matter up. I felt it was very tender ground, but that it was my place to go into it rather at length. I remarked to the Emperor, that when we opened the sacred volume, and saw what the Christian religion

was, as described there in its primitive purity, we must be sensible how much it had become depraved and corrupted in subsequent ages; and if it were to be held unlawful to deviate from the religion of the state, it would be impossible for the church to rise out of its degraded situation, and consequently all reform would be prevented; but that the Great Head of his church might raise up very humble instruments to bear testimony to the truth in its primitive purity, and therefore great tenderness should always be shown towards those who appeared to be actuated by principle, in dissenting from any religion established by law. The Emperor then put the query to me, how *we* should act in our Society, if any of our members attacked our principles, or deviated from them? I told him this was coming to the point, and that such things had occurred amongst us; that, in the first place, we labored, in the spirit of love, to reclaim such, and exercised much forbearance; but that, if they continued to show that they were really not in principle with us, we disowned them as members of our religious Society. We got through this point very agreeably, and the Emperor seemed satisfied. I expressed a hope that he would excuse me if I endeavored to relieve my mind of what I had for some time past felt as a burden, and that he would permit me to speak to him freely. He said. 'Certainly; I not only respect you, but I love you from the bottom of my heart. I then told him how anxious I felt that he might be preserved from *committing* himself with *others*, whose views and principles were not so pure as his own; that I wished him to keep himself as inde*pendent* as possible, for that others would be glad to

make use of his name and character to forward their views. He took the hint exceedingly well, but said that he always weighed things in his own mind, and acted according to the best of his judgment. I encouraged him to seek after and wait for that which could alone rightly direct him, stating, that the Lord would never fail those whose trust and dependence were wholly upon him. The above is only a small part of what passed between us. At length conversation ceased; the Emperor proposed our praying together. I said, if he pleased, we would sit in silence, when he replied that was what he wished. We then had a precious tender time of silent waiting upon the Lord. At length I felt it right to kneel down and offer up thanksgiving, and to supplicate for continued preservation. The Emperor knelt by me. The power of the Holy Spirit accompanied the words. We remained a minute or two afterwards on our knees, and then resumed our seats. I saw there was something farther on his mind, and after we had been a little time silent, he said, 'Now I want you to tell me a litttle how you do in silent worship, for I find that, without some words, or something to fix my mind upon, I am apt to wander. I find it difficult to fix my thoughts,—how is it with you?' I told him that was the very thing which I often had to struggle with, and that sometimes when I have been enabled to keep up the watch, and endeavored to bring back my thoughts when they had wandered, and that repeatedly, for an hour together, without feeling much, if any, divine consolation at the time, I have afterwards been comforted and given to believe, that this effort and mental struggle has been accept-

able in the divine sight; that in our silent approaches, we should, in great simplicity, pour out our souls to our Father, who sees in secret, and patiently wait for what he may be pleased to administer; and we should not be discouraged if the times of refreshing did not always come when we desired them most. We had much more conversation of this kind, with which the Emperor expressed himself much gratified, saying, '*This is just what I wanted.*' We spoke also of the necessity of mental prayer, and how it might be performed even when we were in the discharge of our outward duties. He said that it was his constant practice, and he did not know what he should do without it. He pointed to a great pile of papers, which, notwithstanding the interruptions he has here, must be got through. It was now between nine and ten o'clock, but we seemed loth to part. When I rose, he embraced and kissed me three times, saying,—'Remember me to your family: I should like to know them. Ah!' said he, 'when and where shall we meet again!'

"Thus ended this remarkable interview. I believe we shall both, as long as we live, recur with comfort to the feelings with which we were favored in it. On leaving the palace, I went over to Sir J. Wylie, who regretted my going very much, and accompanied me to the inn, where he was a good deal affected on taking leave."

In the preceding narrative of the interviews Mr. Allen had with exalted personages, it is impossible not to admire his consummate skill in introducing matters kings and great men are seldom accustomed to hear, and the kind, friendly, and even affectionate,

attentions they paid him, when the simplicity of his character and the disinterestedness of his motives became known. And it may be a question, whether when Christians are by Providence thrown among the upper ranks of society, if the subjects in which they profess to have the highest interest are not adverted to, such persons do not feel disappointed, and lament privately that so few act up to their profession. All are not capable of presenting truth in the same manner as William Allen; but if every one would ask God for assistance as he did, many of his difficulties would be overcome. For it is not eloquence that affects the heart, but sound knowledge, combined with an affectionate interest in our friend's welfare, however elevated his position, compel him to say, as the good and generous lady said of the prophet—"Behold, now, this is a holy man of God that passeth by us continually!"

CHAPTER XV.

RETURN FROM VERONA.—DEATH OF HIS DAUGHTER,—AND THIRD MARRIAGE.

AFTER an early interview with General Macaulay, Mr. Allen started from Verona on the 1st of November, 1822. The scenery was very enchanting, especially on the borders of the Lago de Garda. From the elevated spot occupied by the Waldenses, they gained an extensive prospect. Vineyards, meadows, magnificent Alps, reflecting the sunbeams from their snowy tops, and the conical point of Mount Viso towering above the rest, formed a scene of indescribable beauty. But the moral scenery deeply affected the spirit of Mr. Allen.

"We lodged at Brescia, a very large place, containing forty thousand inhabitants. It really makes one's heart ache to see the state of these countries; the people are allowed to indulge in all sorts of dissipation; there are plays, spectacles, &c., on the first day of the week, and indeed the opera is better served on that evening than on any other; absolution is readily procurable for sins, and penance may be compounded for by money. Thus the priests nurse the people in their sins, and at the same time labor to keep them in ignorance, and to shut out all light and knowledge *from* them."

At Turin he presented his note of introduction from the Duke of Wellington to the Hon. W. Hill, who gave him a very pleasing reception, and much information respecting the state of the Waldenses, recommending him to go to the valleys and inspect their condition. He and his nephew started on the 6th for La Tour, and visited the Pasteur Bert, who cheerfully accompanied him to some of the peasants' houses.

"I called," says Mr. Allen, "upon a widow, whose occupation was that of weaving coarse linen cloth; the loom occupied almost half of her habitation, and in one corner was something which had the appearance of a bed; the apartment was very gloomy, the principal light coming in at the door, and I found, that by all her exertions, she could only earn a sum equal to about twopence or threepence per day. We went up the hills, to visit one or two of the elders of the congregation; they live in a very homely style, and when we entered, were at supper upon boiled chesnuts; they received us very hospitably, and we sat down with them and partook of their humble fare, with which they seemed quite contented. They burn an oil, which they obtain by pressing walnuts, and their lamps very much resemble, in shape, those used by the Romans. Though the Elder is one of the principal men among them, the next to the Pastor, the only access to his upper rooms was by means of a ladder. The stable, particularly in winter, is the general rendezvous of the family, who meet there in the evenings, together with the domestic animals. I saw a complete specimen of this: two or three *cows* were lying down, a woman was spin-

ning, and the rest of the family sitting upon a litter, composed of the leaves of trees and of Indian corn. Here, in the long winter evenings, they read the Scriptures, and books of piety, and also, especially on first day, sing psalms. In this stable they perform all the work that can be done in such a situation, but I think they might be taught a better method. In the countenances of many of these poor people, there is an expression of innocence, of simplicity and of sweetness, which forms a most striking contrast to that of their Roman Catholic neighbors, in whom the effects of ignorance are shown in the very features."

In an interesting letter to the Emperor of Russia, written at Turin, Mr. Allen further delineates their habits and sufferings.

The great bulk of them are very poor; many are proprietors of small pieces of ground which they cultivate in corn and potatoes, upon which latter many of them almost wholly live.

"Their Eglise is a plain building, capable of holding several hundred persons; but situated at a considerable distance from La Tour, because the Roman Catholics would not suffer them to have one there, though three-fourths of the inhabitants are Protestants. The men are arranged on one side and the women on the other. There is a reading-desk, with a large folio Bible of Ostervald, and above this is the pulpit. They used to hold meetings in the town, for prayer and religious worship, in the middle of the week, but, for about a year past, this has been forbidden.

"While they were under the French government,

they had equal privileges with the Roman Catholics, but as soon as the present King of Sardinia resumed his power, he began, with as much expedition as the nature of the case would admit, to bring things back to the dismal state in which they were before. A few days after his accession, he revived the old persecuting edicts, and they now fear, doubtless with great reason, that the property which they had been permitted to purchase during the cessation of persecution, is in jeopardy.

"In law proceedings, I am informed that it is usual for the judge to ask whether the pleader or client is a Protestant or Catholic, and the matter is managed accordingly. Remedy, in cases of great oppression, is here almost hopeless, because the government will receive nothing that does not come through the regular channel, which is through the constable and judge of the place, and these are almost always their bitter enemies. Since the year 1815, they have not been efficiently protected, but have merely been suffered to exist.

"The school was taught upon the British system of mutual instruction until last year, when there was a royal edict to put down all schools on this plan, and in conformity thereto they were obliged to return to the common method. All the children of the Protestants in this part, who are of a suitable age, are taught to read and write; but among their Catholic neighbors, not more than one in ten, on an average, can read. Even the Catholic schoolmaster at La Tour can scarcely read, and the consequence of this disgraceful *state of ignorance* is, that they are strangers to all

kind and liberal feeling, and nourish a violent hatred of the Protestants, whom they are taught by their priests to consider, and to call, '*Enfans du Diable*,' and to regard as sure of everlasting perdition. A person known to be a Protestant is refused admittance into a hospital when sick, unless he will consent to change his religion. Having, on ground they purchased when the country was under the dominion of France, erected a place of worship in the parish of St. Jean, within sight of a Catholic chapel, it was, by order of the present government, shut up; but strong applications having been made, leave was granted to open it again, upon condition that the Protestants, at their own expense, should build before it and keep in repair, a high fence or screen, in order that the Catholics might not be disgusted with the sight of their Protestant brethren going in and out of their place of worship. I saw this monument of intolerance in my way back to this place.

"At La Tour is a Catholic hospice, into which children of Protestants have been enticed and brought up as Catholics; when once within these walls their parents cannot get at them. Protestants are bribed with money to become Catholics; I saw one myself, who had become tax-gatherer of the district."

The British Minister at Turin forwarded this letter to the Emperor, accompanied by a note to the Duke of Wellington by a special courier. The Emperor was absent when the courier arrived, but on returning late at night to the palace, he opened and read the letter, and at two o'clock in the morning Baron Wylie found *him sitting* over it in tears.

What Englishman can read such a statement without being also affected by the true nature of popery. As it encourages superstition and ignorance, so it persecutes with rancorous hatred all who will not accept its dogmas. The government of England, with all its faults, looks glorious indeed, in contrast with the laws which popery carries out among the Vaudois.

On his return to England, Mr. Allen labored incessantly with the government to use its influence on behalf of this interesting people; nor were his efforts in vain: "Canning agreed to write to Turin to have the decree published for the relief of the Waldenses." On another occasion he sent for Mr. Allen to inform him "leave was obtained from the Sardinian Government for the Waldenses to build themselves a hospital." Mr. Planta told Mr. Allen, when he called at the Foreign Office, that Canning had desired him to show him despatches from the Sardinian minister on the subject of the Waldenses. The interference of our government in 1822 stimulated them to make further concessions.

Mr. Allen now proceeded by the pass of Mount Cenis to Geneva, where his old friends, Professor Pictet and the Vernets, heartily welcomed one who had suffered so much with Christian resignation but a few years before in their society. Here he met the Baron de Stael, who invited him to dine at Copet, where the Duke and Duchess de Broglie were on a visit to the Baron. The conversation was almost entirely on religious subjects. The Duke was interested but did not say much; the Duchess, a very

sensible, agreeable person, was very desirous of information on the principles of Friends, which Mr. Allen endeavored to gratify. He also visited Cæsar Malan, whom he describes as a strong Calvinist, but states that "the upper ranks of Geneva are generally built up in a strict morality, and the pride of science and talent; the ruling clergy also are strong advocates of reason, and have reasoned themselves into Socinianism." After many pleasant services in ministry, and interviews with the pious friends with whom he had previously associated, he left for Lausanne, Vevay, Friburg, Zurich, and St. Gallen.

At St. Gallen, Mr. Allen was much interested in the two families of Schlatter. Daniel Schlatter, an excellent young man, was so zealous for the conversion of the heathen to Christianity, that he went to live among the Nogaye Tartars, near Orloff, in the South of Russia. He suffered many privations, and submitted to live in a Tartar family as a servant, in order to learn their language and be useful to them.

At Stuttgard, learning that the mother of the Queen wished to see him, but was then from home, Mr. Allen went to the palace and readily obtained an interview with the King of Wurtemburg, who received him with great affability, and immediately entered into conversation. "Just as we were beginning to converse," observes Mr. Allen, "he stopped short, and said he must go for the Queen, as she also wished to see me; she accordingly came, and they entered with interest into the subjects brought forward. Prisons and their improvement and regulation was *the first topic* of discussion, then the occurrences of

my former journey, and my visit to the Waldenses, etc.; this naturally opened the way for conversation upon toleration in matters of religion. I remarked, in substance, that the business of civil governors was the protection of the people in their rights and privileges, and to see that no one trespassed upon another, but that they had nothing to do in matters of religion, provided that the good order of the community was not disturbed. Both the King and the Queen most fully assented to this doctrine, and approved of toleration in its fullest extent. They also agreed with me that, unless anything appeared injurious to morals and the good order of society, it was better to leave people alone, for if they had an idea of being persecuted, it would only strengthen them in any false notions. We spoke of the persecution at Lausanne, of which they both highly disapproved. We conversed also about schools, but so great is the care taken in this kingdom of the education of the poor, that they are generally taught to read; however, the King likes the plan of the British system. I showed them the English Scripture Lessons, and explained what had been doing in this way in the different languages of Europe, with which they seemed much pleased. I was careful not to make things tedious, and offered several times to rise, but the King wou'd not let me go. I had, under a gracious influence, to make some remarks on the subject of religion, which appeared to be felt by both the King and Queen, and we parted, I believe, under mutual feelings of Christian regard and affection. They cordially took me by the *hand, and the King* said that if there was anything in

which he could gratify me at Stuttgard, he should be glad to do it. This audience occupied from an hour and a half to two hours."

Among the calls Mr. Allen made here, was one on the father of the present Dr. Steinkopff, who was eighty-six years of age, and could see to paint without spectacles.

Carlsruhe, to which he next went, he describes as one of the prettiest towns he had ever seen. At Strasburg he met with many interesting and pious persons, especially Professor Krofft of the Protestant Seminary, where he powerfully addressed the students on the preciousness of the Scriptures and the efficacy of prayer. Here he parted with Narolsky, the converted Jew he had taken with him as a servant—he was much affected at bidding farewell to his kind employer.

On his way to Paris he went some distance out of his road to call on Pastor Oberlin at Walbach, and thus describes the interview:—"We see the little spire of the village, embosomed in hills covered with pines, for some time before we arrive at it. Oberlin lives in a large house near the place of worship. He was at home and received us very kindly. His study is a curious place, containing a great medley, which it would be difficult to describe. He is now eighty-two years of age, is very mild and loving in his manners, with the simplicity of a child; he is regarded as the father of the place, his active mind having constantly been engaged in planning and executing works of public utility, as roads, bridges, etc., the money for which *he raised by* subscription; he has lived in this place

fifty-two years. The old man would have us dine with him, and related to us the circumstances of a remarkable illness which he had during the time of the French Revolution, and how he was raised up out of it, with the extraordinary feelings he experienced at the time, wherein he distinctly saw the difference between the natural and spiritual man."

In a few days Mr. Allen arrived at Paris. Baron de Stäel gave him a warm reception, and Count Lasteyrie informed him that the schools in France were put under the care of the priests, and that it has been a difficulty to obtain leave to establish a Protestant school in a place which happened to have no Catholic school. To Mr. Allen it appeared as if the ruling party were endeavoring to bring things back to the state they were in at the massacre of Bartholomew. After several pleasant interviews with men in power, and attempting to encourage the principles of piety, liberty, and education, Mr. Allen left Paris and reached home on the 29th of December, "deeply humbled in thankfulness that his Divine Master had so preserved those who were dearest to him, and brought him back in the possession of sweet peace."

He commenced the year 1823, by attending a committee already formed to assist the distressed and banished Greeks, of which he was made treasurer. Two hundred pounds had previously been forwarded to Trieste and Ancona, and he was directed to write and empower persons at Corfu, and in the Ionian Islands, to draw for one hundred pounds, and to state that further assistance should be sent to the former mentioned places. Correspondents at Constantinople and

Trieste thus describe their sufferings and calamities:—

"A gentleman from Odessa, has lately been at Scio, where he called for a few hours on passing. He states the destruction of that place as most complete, and the scene of horror and desolation even to this day as quite indescribable. He saw still in the streets the bodies of many of the unfortunate Greeks; some of them apparently just as they had died, with their clothes still on. The dogs had mangled the bodies in a dreadful manner.

"The wretched inhabitants were burnt out of their houses, and only escaped death in that way, to receive it from the hands of their barbarous conquerors. The churches, the schools, the libraries, the hospitals, the splendid mansions, which adorned this island, are now reduced to heaps of rubbish and cinders. Not even the orange and citron trees have escaped the fury of the barbarians. But what is the destruction of the works of man, in comparison of so many thousands of Christians massacred, burnt or condemned to the most abject slavery? Every man of sensibility shudders at the thought. Your pious and philanthropic Society has, by its generous aid, relieved all those of my unfortunate countrymen, who, after escaping a most cruel death, had emigrated to Trieste, Venice, Ancona, and Malta; where they drag on a life of sorrow and bitterness. There is not one who has not to lament the loss of relations—sons, daughters, mothers—who have been taken captive and carried into the towns of Asia, and offered to the highest bidders like beasts of burden. In the city of Smyrna, the streets are filled with *these poor captives*, who are offered by their masters

at even forty or fifty piastres each. Some European merchants, resident in the city, moved with pity and humanity, have ransomed many of the slaves; but the number of those who remain in servitude is so great, that a considerable sum would be required to redeem them. All those of my countrymen who have suffered the least in this dreadful catastrophe are making generous efforts to rescue their brethren from slavery; but their means will scarcely be sufficient to redeem their nearest relations."

Committees were speedily formed of the most respectable Greeks at Trieste, Ancona, Leghorn, Odessa, Marseilles, Malta, Amsterdam, and Vienna. Correspondents were also appointed at Constantinople, Smyrna, the Ionian Islands, Stuttgart, and Paris; and the intercourse which the distribution of the funds opened between the London Committee and many of the Greek nation, tended to raise a deep interest on their behalf. Upwards of eight thousand pounds were collected for the relief of the sufferers, and several sums of money from persons not members of the Society of Friends. It was necessary that the subscription should not be *public*, lest a knowledge of it by the Turks should enhance their demands.

The correspondence connected with this painful business, and the attendance required at the committee, occupied much of Mr. Allen's time. While thus aiding the relief of their present exigencies, he was indefatigable in endeavoring to promote the cause of education, and to raise the standard of religion and morals among them. He obtained a grant of Bibles and Testaments *in* Greek, from the Bible Society, and

forwarded them to refresh their spirits, and turn their eyes to the true source of comfort, while he was frequently in attendance on the Ministers at the Foreign Office, and on persons of influence, to induce them to negotiate with the Turkish Government for their release.

The foundation of the London Society for the Gradual Abolition of Slavery in our Colonies, was laid at Z. Macaulay's, in Cadogan-place, on the 13th of January, 1823, at a dinner party, to which Mr. Allen was invited. And on the 28th, a private meeting was held at the King's Head, Poultry, where resolutions were adopted, and Samuel Hoare was appointed treasurer. In the formation of sub-committees for various parts of the kingdom, and the preparation of petitions to the Legislature, Mr. Allen took a very active part. On one of these petitions drawn up by him, and sent from the Society of Friends, Mr. Wilberforce, who was entrusted with its presentation, remarks :—

"I can truly say that I shall account it an honor to be the bearer of such sentiments to the table of the House of Commons; it is all excellent, more especially that part of it which states your unshaken belief that Christianity, if embraced and acted upon, would insure the present and eternal happiness of the human race."

Every individual whose influence was likely to be beneficial to this great cause was enlisted, if possible, by Mr. Allen. Major Colebrook wrote to inform him that Sir Lowry Cole, who was going out as Governor *to the Mauritius*, wished to converse with him on the

subject of schools, on which Mr. A. remarks—"I must take the hint, as he may be eminently useful to us in the slavery cause."

About the same time he visited the Duke of Wellington, and endeavored to interest him in the disposal of some mahogany from the Gambia, which an African merchant had brought to England:—"I pointed out Albreda to him on the map, and dwelt upon the importance of rooting the French out of it, as it is a nidus for the slave trade, in the middle of our own river, the Gambia. He thinks there will be difficulty in the case, as they have occupied it since 1783. He recommends our working with Earl Bathurst and Huskisson, and seems quite disposed to second our objects. We accordingly called on Huskisson, who seems to be a shrewd, clever man. I was glad to become acquainted with him."

During a subsequent interview with Mr. Canning, the Duke came in, and Mr. Allen happened to say something about slavery:—"Canning immediately looked very grave, and seemed to feel deeply; he said that Buxton's book would be answered by insurrection. I replied, I hoped not, and that we should be extremely sorry if any such thing took place. Both he and the Duke requested me to use my influence with Buxton, to induce him not to push the matter to extremity, but to let it become a measure of government. I wrote a letter to Buxton, begging him to call upon the Duke of Wellington."

It was not till the following year that the first public meeting of the Anti-Slavery Society was held, which Mr. Allen *thus briefly* describes:—

"The report was well read by Wilberforce's son. Elliot moved the first resolution, which was seconded by James Stephen. Baptist Noel, a fine young man, moved the second resolution, and this was seconded by Thomas B. Macaulay, son of Zachary Macaulay, who made one of the most splendid and eloquent speeches that I ever heard. What cause of thankfulness to see such young men raised up to supply the places of those who are going off the stage."

The inspiration of that meeting gave new zest to the labors of the devoted committee, nor did they cease to agitate till the Society had accomplished its object, and every slave in our Colonies became a free man.

Favored as Mr. Allen was by the Emperor of Russia with peculiar friendship, he used it not to aggrandize wealth, or seek appointments for himself or others, but to advance the kingdom of our divine Saviour, and with a spirit as humble as it was courageous, to present truths to his Majesty, which, though often unacceptable to imperial minds, it is necessary they should sometimes have faithfully presented for their consideration. This spirit is beautifully illustrated in a letter which he wrote to the Emperor in April, 1823, in which, after giving him some account of his journey, and the Divine help graciously vouchsafed to him in its prosecution, he thus proceeds:

"In my first interview with thee at Vienna, on the 28th of Ninth Month (September) last, I expressed a deep conviction that thou wast under very peculiar *difficulties and trials;* and, although unacquainted with *the precise* nature of them, I sympathized much with

thee. The momentous occurrences which have since taken place, and which are daily taking place, have led me to recur to those feelings. Thou know'st that my love for thee is pure and disinterested—thou know'st that I have disclaimed all party or political feelings; and I humbly trust that thou hast *felt* that I rest all my hopes, for time and in eternity, upon the love of God in Christ Jesus my Lord. At the present moment, then, so awfully interesting to a friend whom I most dearly and tenderly love, and to the cause of mankind, permit me to relieve my mind from a heavy burden, which has been increased by witnessing the feelings with which the various classes of society in this country are agitated with regard to thee. Thy kindness, I trust, will excuse me, if, for want of that information of which thou art in possession, I am needlessly alarmed. It seems, however, due to the affection which I have so long cherished for thee, to produce a candid statement of the reports currently circulated and universally believed.

"It is said that the Emperor of Russia, who had so publicly patronized the societies, in America and England, for the promotion of universal peace, has now become the secret and open abettor of war; that while he would not interfere to check the horrors perpetrated in Greece, on the ground that it was wrong to intermeddle between a people and their government, and also lest it might kindle a new war, is now, in the instance of Spain, interfering between a people and their government, and encouraging France in measures, the extent and termination of which it is *as impossible to foresee* as were the measures adopted

by England at the time of the French Revolution in 1792.

"Notwithstanding we have *our* share of deists and infidels, and friends to revolution in general, perhaps no country in the world can produce so large a proportion of friends to religion and social order as England. Many of this class are persons of education, of talent, and of property. To a very considerable extent they lead the public mind, and are the firmest support of the government. But these persons deprecate, in the strongest manner, all interference of France in the concerns of Spain, or any other country. They think that the object and end of every government ought to be the protection and the happiness of the people; that the people of every country are the best judges of the extent of the protection they enjoy, and of the degree of their happiness; and that these points ought to be settled between them and their rulers, without any foreign interference whatever. They say, that all human institutions are susceptible of improvement, and that, in the progress of light and knowledge, the institution of government, among the rest, may undergo a favorable change—that it would be wise to admit of reform gradually where it is obviously needed, lest, by an obstinate resistance to the current of public opinion, when it happens to be founded in good sense, and the nature of things, this current may become so strong as suddenly, and with great damage, to bear down all before it, and produce a revolution. They think that, if France succeeds, the establishment of the horrid inquisition will be one of *its consequences*, not only in Spain, but in France

itself; and that the authority of the Jesuits—those foes to real Christianity—will be established over a great part of Europe. They are of opinion, that the rapid progress which this intriguing sect is now making through France and Italy, ought to strike every friend to primitive Christianity with alarm and terror. They maintain, that the spirit of infidelity is not to be put down by the sword, but can only be conquered with spiritual weapons.

"The friends of revealed religion have looked up to thee, dear Emperor, with tender affection, as a brother beloved in Jesus Christ—as an honored instrument in the Divine hand to promote the cause of truth and righteousness. They have considered thee as one of their body; they have felt the reproaches made against thee as if they had been made, in some measure, against themselves. As for me, when I am assailed, as I constantly am, with this language—'What do you think *now* of the Emperor of Russia?' I do not fail to state my unshaken conviction of the sincerity of his intentions, and my firm belief that the first wish of his heart is, to be made instrumental in preserving the peace and tranquillity of Europe—that the information which he has received of the attempts of persons under the influence of infidel principles to produce revolutions, has induced him to take the part which he has done.

"And now, dear Emperor, having relieved my mind upon this subject, I wish to commend thee, with my own soul, to 'Him who *alone* is able to keep us from falling,' and hope that nothing which I have written may *give the smallest* offence, or be attributed to any

party views. I do *not* belong, nor have I ever belonged, to any political society. My great object, while continued in this probationary state, is, to unite with pious persons, of all denominations, in endeavoring to promote the universal diffusion of Christian principles, which are the only solid foundation for the happiness of man in time and in eternity.

"Permit me once more to crave thy excuse for having so frankly and fully laid open my heart. I feel such a tender attachment to thee that it seems as if I could go to the end of the world, if I could thereby be made instrumental in administering comfort and encouragement to thy deeply-tried mind. Be assured that, as I feel enabled, my prayers shall continue to be put up for thee. That the Shepherd of Israel may preserve thee to the end, is the earnest desire of thy affectionate and respectful friend,

"WILLIAM ALLEN."

His tender and affectionate spirit had now to endure a most unexpected trial, and, like many sorrows, it was preceded by an event which naturally occasioned him unfeigned joy. On the 7th of May, he tells us:

"About 7 o'clock this morning a note was brought me from dear Cornelius, to say that my precious child was confined with a fine boy about one o'clock this morning, and that all was going on well. I was contrited and bowed in reverent thankfulness at the news, and when left alone I knelt down, and, with tears, returned thanks, imploring also that the Lord would bless the child, and make him His."

The next day he received a letter from Elias Elisson

Tasted, a Swede, stating that he had been prosecuted in the courts of Christiansand and Christiana, for burying two of his children without the ceremonies of the Church, and that judgment was given against him. Against this unrighteous decree he had petitioned the King, and now sought Mr. Allen's influence with his Majesty to reverse it. Immediately he took up Tasted's case, and wrote to the King to remind him of the promise that all his subjects should be protected, which he made to Mr. Allen when he was at Stockholm in the year 1818.

On the 9th he took this letter to Baron Steinheilt, the Swedish Ambassador, to forward to the King of Sweden; and on his way back he called to see his daughter and her child both of whom seemed doing well, "though Mary's pulse was quick."

The 12th was the anniversary of the British and Foreign School Society, which he attended under "anxious feelings," as his "dear child was rather worse." His own touching record will give the course and termination of the fatal attack:

"On Second-day, when I found that my beloved child was seriously ill, I determined to make her my sole object. I had Dr. Babington called in in addition to other medical advice, and feeling a more than ordinary interest in her case, he visited her two or three times daily. On Fourth-day, the 14th, we were very low about dear Mary, but not without hope. Fifth-day, her strength seemed to fail, and watching by her bedside at night, my soul was poured out in secret supplication to our compassionate Saviour. When thinking of the probability of my dearest earthly

treasure, in whom my tenderest affections were concentrated, being taken from me, I have prayed in an agony, and with many tears, that such a cup might pass from me; nevertheless, I dared only ask it in conformity with the Divine will. Sixth-day, the pulse was one hundred and sixty, and respiration short, yet she seemed under no anxiety or fear; she *knew that her Redeemer lived.* Once she fixed her eyes upon me, and said, 'Dear father, my mind is impressed with the idea that thou thinkest I shall not recover;' I replied, that what the termination might be was hid from us, and that all these cases were very uncertain; she pursued the subject no farther. Her precious spirit was so prepared, that if I had told her she could not, in my opinion, recover, I believe it would have been no cause of fear or dismay. There has always been a sweet, holy feeling about her; indeed, her conduct was angelic, patient, cheerful and sweet; sometimes, in looking at her, I hardly knew how to contain my grief. This evening, as we stood round her bed, she smiled upon us all, and looking at each separately, seemed full of love; she spoke of the little band who loved one another, and said how sweet was that feeling. As long as consciousness remained there was a heavenly smile upon her countenance. My agony was great; all hope had now vanished, and I knelt by her bedside in strong mental supplication.

"On Seventh-day morning, the 17th of Fifth Month, 1823, at half-past one o'clock, I was deprived, by death, of this most tenderly beloved and inestimable child. When her blessed spirit took its flight, we sat *some time* in profound silence. Dear Katherine Capper

then knelt down, and gave thanks for the inward assurance that she had entered into the rest that is prepared for the people of God. She had long been meekly endeavoring to know and to perform the will of her Saviour, and I have the most unshaken confidence that He has received her unto Himself. Never, through the whole course of her illness, did the least repining word escape her; uniform heavenly tranquillity rested on her countenance. The disorder was a severe bilious attack.

"Sixth-day, the 23d, was a day of close trial; the remains of my precious child were deposited in the Friends' burial ground at Winchmore Hill, after a meeting appointed at ten o'clock. Robert Forster has very kindly assisted in the preparations, also my brother Joseph, who was tenderly attached to the dear deceased. Cornelius continued to be supported, but we were both very low. O, what a stroke! It was a crowded meeting, as my dear child was universally beloved, but we were seated in great quietness, and I was thankful for a feeling of deep solemnity; many Friends spoke in ministry, and the silence was impressive. On withdrawing to the ground, a large circle was formed round the grave, and a solemn stillness prevailed. Here also several Friends ministered, and Cornelius knelt down in supplication and thanksgiving, adopting the blessed language, 'Thy will be done.' I felt bound to offer up thanksgiving, for the belief mercifully granted, that the dear deceased had been admitted into the mansions of rest and peace, and to intercede earnestly on behalf of those young people standing *round the grave*, for whom her soul had often

travailed, that their steps might be directed into the way of peace; praying, that in the end they might unite with her in the everlasting Hallelujah."

A Friend, who had known her from infancy, thus sums up her character, and shows how severely the stroke must have been felt:—

"In early life she evinced an amiable disposition, united with an excellent understanding. Her talents were improved by culture, and the bright promises of youth were realized in riper years. An engaging liveliness of manner was regulated by submission to the cross of Christ. The influence of her sweet and pious example was much felt amongst her associates of various classes, and she was beloved and cherished by a large circle of friends. Yet was humility a distinguishing feature in her character. The maturity of her judgment, and her religious experience, rendered her capable of being the sympathizing friend, and even, at times, the counsellor of her tenderly attached father.

"For several months previous to her decease, her friends had been struck with her heavenly-mindedness. The awful summons, though unexpected, did not find her unprepared. She loved her Saviour—her faith and her trust were in Him; and, in contemplating her life and her death, we have an evidence that 'The work of righteousness *is* peace, and the effect of righteousness, quietness and assurance for ever.'"

No wonder her father should say of such a daughter:—"I had fondly looked to her, as to one calculated to be useful in the church, and in the world at large; and had hoped that she would be the comfort and *support* of my declining years, should they be length-

ened out. But, ah! it was otherwise ordered by him who doeth all things well."

At the following Yearly Meeting the testimony of Friends who knew and loved the deceased was read to the assembled congregation, and "had a baptizing effect on the meeting." One present on that occasion remarked, that so great was the impression produced on every mind, that it reminded her of the text, "The house was filled with the odor of the ointment." How acute his sufferings were on account of his loss will be readily believed, yet it is pleasant to observe in his deepest grief the struggles he puts forth against undue despondency. Passages in his diary similar to the following often occur:—"My spirits fail very much: I scarcely feel energy to get through what is before me, but I must rouse myself, as this depression nourishes that sorrow which brings spiritual death." That spiritual death did not visit him, he gives unquestionable evidence, both in his persevering efforts for the felicity of all around him, and in the evidences of his elevated piety. What can be a greater proof of this than the following consecration of himself to the Saviour with which he commenced the year 1824:—

"The year that is passed has been marked by deep tribulation; with exquisite and inexpressible anguish, in the loss of my only and most tenderly beloved child,—yet it is some mitigation of my sorrow that a tender shoot from that blessed stock has been permitted, so far to thrive. What events may mark the present year, I must leave; but O, Thou! who hast mercifully been with me all my life long, in heights and in *depths, forsake* me not at last, O God of my

salvation! but grant that I may know more and more of a union and communion with thy beloved Son, the Lamb immaculate, and witness the efficacy of his precious blood in cleansing me from all sin. O, be pleased to enable me to consecrate to thy service whatever portion of my life may remain, and make me instrumental in thy hand in drawing souls to thee! that when thou art pleased to say, 'It is enough,' I may be permitted to join my beloved child, with my dearest Mary and Charlotte, among those who are raising the eternal Hallelujah!"

Very pleasing results of his continental efforts for the spread of education continually reached him and cheered him onward in his benevolent work. At one time he learned that the Emperor of Russia had begun to establish military schools, one in every regiment; at another, that the school plans which he was so anxious to promote when in Sweden were now patronized by the government, and spreading through the country. At Newington a Friends' boarding school was established by Mr. Allen and other Friends, under the care of Susannah Corder, a well-qualified preceptress. Its object was not only to give the pupils an enlarged and enlightened acquaintance with scientific and classical literature, but that young persons, whose talents might indicate a fitness for instructing and directing the minds of children, as teachers, either in private families or in schools, should have an opportunity of acquiring, at moderate expense, a competent knowledge of the ancient and modern languages, and of the other branches of a liberal education. Besides *attending* "the readings on First and Fourth-day

evenings," which Mr. Allen found times of spiritual refreshment to himself, and made times of spiritual knowledge to the pupils, his efforts to promote the improvement and gratification of the young people were unremitting. He went through a course of lectures, which he annually repeated, on mechanics, chemistry, and natural and experimental philosophy, and spared no pains to make these lectures an efficient channel of conveying information to the minds of his juvenile auditors, by familiar explanations, and by a variety of experiments with his extensive and valuable apparatus. He occasionally enjoyed exhibiting to them the beauties of the heavens through his excellent telescope. Many of his friends were also permitted to share in the privilege of these instructions, and his animated and interesting explanations, united with a peculiar benignity of manner, rendered such occasions particularly delightful. Many who have passed the boundaries of youth, and some who have attained the meridian of life, can recur to the deeply interesting lessons which he imparted—to his Christian admonitions and fatherly care,—as among the special privileges of their earlier days.

The education of the children in the mills at Lanark, under the superintendence of Owen, gave him great uneasiness. It was very evident to the London proprietors that he wished to make New Lanark an infidel establishment, which they were equally determined to oppose. Consequently they came to the decision that Robert Owen had materially deviated from the articles of partnership, and could no longer be *considered* as the manager. He was fur-

nished with a copy of the resolution, and, according to the articles, was offered to take a month to consider whether he would apply to arbitrators or not. During a meeting at Plough-court, at which Robert Owen was present, they told him plainly their immutable determination to have the schools conducted, according to the articles of partnership, on Christian principles. At length Owen gave way, and submitted to act under them. They then obtained a well-trained master from the Borough-road, took him down to the mills, and invested him with authority to carry out the scriptural education of the children without the interference of Owen, and established other regulations calculated to benefit the population, and to promote the religious improvement of all classes. "If, indeed," as Mr. Allen observes, "Divine Providence has permitted me to come into this concern to aid in preventing it becoming an infidel establishment, then I must stand firm." And to this firmness in himself and coadjutors, thousands who are now men and women, have to bless God that the poisonous seeds of infidelity were not permitted to be sown in their youthful education.

During his visit to Sussex in the year 1824, the ignorance of the peasantry and their consequent vicious habits, determined him to do something to raise them from their degradation. He had written a pamphlet which he entitled "Colonies at Home," which he was persuaded contained the elements of moral and national elevation, and he selected Lindfield as the spot on which his plans should be tried. "I *am occupied*," he says "in experiments in agriculture,

calculated to find out the means of subsistence for a poor man and his family on two acres of land, and am corresponding with persons of experience in different parts of the country, on the best appropriation of the land, and the best plan for cottages. I have obtained much valuable information in this way."

His first object was to secure an eligible piece of land for the establishment of a school of industry at Lindfield. A poor but excellent old man, Stephen Wood, warmly entered into his plans for promoting the welfare of the laboring classes, and subsequently proved an efficient coadjutor. In 1825 he more fully prosecuted his plans. He erected three commodious school-rooms, one for boys, one for girls, and one for infants, for each of which he obtained a teacher; a small lending library, which he generously furnished, was attached to them; reading, writing, and arithmetic, with other branches of useful knowledge, were taught on the liberal principles of the British and Foreign School Society; the children were daily instructed from the Holy Scriptures, and though no catechism of any peculiar sect was admitted, it was expected that every child, on the Sabbath, should attend the place of worship to which its parents belonged.

Some of the elder boys were employed a portion of the day on the school farm, under a skilful husbandman, some in a printing office, and others in different works of manual labor, for which workshops were built; whilst the girls were taught needlework, knitting, &c., and even the infants learnt to make patch*work and to plait* straw.

Soon after the establishment of the schools, his highly respected and valuable friend John Smith, Esq., M. P., (late of Dale Park, Sussex) a man abounding in those feelings of benevolence and Christian charity which actuated the mind of Mr. Allen, visited the place, and approving highly of the object, purchased the estate of Gravely, consisting of about one hundred acres, in the immediate neighborhood of Lindfield; and subsequently built upon it eighteen cottages for laborers, with an acre and a quarter of land to each. Seven other cottages, with from five to six acres, each, were also erected, and a small house as an occasional residence for Mr. Allen. Every cottage had three or more chambers, in order to afford suitable accommodation to the families; a living room, and a small washhouse or kitchen, with an oven and boiler; and convenient little out-houses, including a pig-sty, were attached to each. The laborer usually cultivated one half of his acre in potatoes, or some other green crop, and one half in corn, thus providing for the alternate changes requisite for the land; the quarter of an acre was laid out in a garden, and being often very productive in fruit and vegetables, contributed materially to the support of the family.

In the small parish where these plans were adopted, the necessity of such a system was strikingly evinced by the fact, that the sum of five hundred pounds had been expended out of the poor's rates in one year upon able-bodied persons and their families. Mr. Allen considered that the allotment system was not only a means of rendering the laboring poor less *chargeable* to their parishes, but of greatly increasing

their comforts and improving their moral habits, the land and garden always affording some employment, and inviting to industry.

After a lengthened tour in Ireland, he was very anxious to introduce the system of agriculture, described in his "Colonies at Home," into that country. Miss Edgeworth, in a letter containing the following amusing and spirited observations, describes how it was likely to be received by that downtrodden peasantry.

"Your plans of improved agriculture and economy appear most feasible and most promising on paper; but I fear that in attempting to carry them into execution in this country, there would be found obstacles of which you can form no estimate, without a more intimate knowledge of the habits of the peasantry of Ireland than a *first* visit to this country could afford, or, in short, anything but long residence could give. Their want of habits of punctuality and order would embarrass you at every step, and prevent your carrying into effect those regular plans in which it is *essential* that they must join for their own advantage. Your *dairy plans*, for instance, which have succeeded so well in Switzerland, would not do in this country—at least, not without a century's experiments. Paddy would *fall* to disputing with the *dairyman*, would go to law with him for his share of the *common* cow's milk, or for her *trespassing*, or he would pledge his eighth or sixteenth part of *her* for his rent, or his bottle of whisky, and the cow would be pounded and *re-pledged*, and *re*-pounded and bailed and *canted;* and things impossible for you to foresee, perhaps im-

possible for your English imagination to conceive, would happen to the cow and the dairyman. In all your attempts to serve my poor dear countrymen you would find, that whilst you were *demonstrating* to them what would be their greatest advantage, they would be always making out a short cut, not a royal road, but a bog-road, to their own *by*-objects. Paddy would be most grateful, most sincerely, warmly grateful to you, and would bless your honor, and your honor's honor, with all his heart; but he would, nevertheless, not scruple on every practicable occasion, to —— to —— to cheat, I will not say,—that is a coarse word,—but to circumvent you; at every turn you would find Paddy trying to walk round you, begging your honor's pardon—hat off, bowing to the ground to you—all the while laughing in your face if you found him out, and, if he outwitted you, loving you all the better for being such an innocent.

"Seriously, there is no doubt that the Irish people would, like all other people, learn honesty, punctuality, order, and ecomomy, with proper motives and proper training, and in due time, but do not leave *time* out of your account. Very sorry should I be, either in jest or earnest, to discourage any of that enthusiasm of benevolence which animates you in their favor. But, as Paddy himself would say, 'Sure it is better to be disappointed in the beginning than in the end.' Each failure in attempts to do good, in this country, discourages the friends of humanity, and encourages the railers, scoffers, and croakers, and puts us back in hope, perhaps half a century; therefore, think well

before you begin, and begin upon a small scale, which you may extend as you please afterwards.

"You may, in some instances, find generous, rich, and judicious landlords, who will assist you; but do not depend upon it that this will be general, else you will be cruelly disappointed, not in promises, but in performance.

"The mixture of agriculture and manufactures, I have no doubt, makes the happiest system for the people, and whether this tended most to the riches of a state or not, the balance of comfort and happiness would decide a friend of humanity in its favor."

In the year 1825, the sad news of the death of his friend the Emperor of Russia reached this country. A rumor was circulated that he had been assassinated, but a messenger arrived from St. Petersburg, bringing official intelligence that the Emperor died on the 1st of December of fever and inflammation of the throat. In a letter to Prince Alexander Galitzin, Mr. Allen describes the deep sorrow occasioned by this unexpected calamity:

"Never, except in the loss of those most nearly connected with me by the ties of nature, have I known *anguish* of heart equal to that which I experienced when I first heard the news of the illness and death of the beloved Alexander; but, after a time, it seemed as if I felt sympathy with his redeemed and glorified spirit, and I could only contemplate him as one of the *just made perfect*, and forever centred in his Heavenly Father's rest."

The grief was, however, mitigated by the thought that *in mercy* he was taken from the evil to come.

The opponents of Evangelical religion had acquired enormous power, compelled the Emperor to banish Gosner from Petersburg, and endeavored by means lawful and unlawful, to stop the circulation of the Bible. Had he lived, Mr. Allen considered, that in the conflicts which were evidently preparing for him, he might have been led to commit some act which would have caused regret and tarnished his reputation.

For twenty-five years Mr. Allen had continued his lectures on chemistry and natural philosophy at Guy's Hospital, with such acceptance and popularity as are rarely accorded to one individual for so long a period. At the close of the session of 1826 he determined, amidst the regrets of many, to relinquish them. After concluding a course on astronomy, he delivered an address to the students, which for its scientific, practical, and religious qualities, deserved, what the audience unanimously desired, that it should be printed; and it now stands as an undying witness of the faithful and enlightened sentiments which for a quarter of a century he had been diligently sowing in the minds of that important class of public men—medical practitioners.

A new epoch in the year 1827 opened upon his eventful life. For years he and Mrs. Grizell Birkbeck had been upon terms of friendship. The peculiar circumstances of his family led him often to seek her help and counsel; and, in his afflictions and deep bereavements, she was his kind and sympathizing adviser. "It was not, however," he says, "till after I lost my beloved child, who was, as it were, my last earthly *prop*, that a more intimate union than that of friend-

ship opened to my view; and now the time appears nearly come for its completion. Should this step appear singular, let it be remembered, that the dispensations through which I have had to pass have been singularly afflictive."

The marriage took place on the 14th of March, and was to him a great solace. During the summer and autumn they spent some time at Lindfield, superintending the important concerns of his newly formed colony. In the course of the year he started a periodical entitled "The Philanthropic Magazine," designed as a repository for hints and suggestions calculated to promote the comfort and happiness of man. It was entirely under his direction, and, while answering the design of its title in an admirable manner, it also gave employment to the pupils in his school of industry at Lindfield, where he had it printed. Few men more fully carried out the exhortation of the apostle, "always abounding in the work of the Lord."

CHAPTER XVI.

DEATH OF HIS MOTHER—VISITS PRUSSIA, AUSTRIA, AND HUNGARY.

DURING the year 1828 Mr. Allen pursued his noiseless course of benevolent usefulness with untiring assiduity. Each opening morn found in him a spirit of joyous acquiescence in divine appointments—a suitable qualification for any enterprise for God.

"Storm of wind and rain in the night. Very much water has fallen lately, so that I have been thoughtful about our agricultural concerns; but, as I lay ruminating on this subject, I remembered the depth of resignation to which a pious individual of France had arrived, in being able thus to express himself, 'Whatever pleases God, pleases me.' O, how sweet and peaceful is a state of entire submission to the Divine will!"

Duties connected with his own religious body—his colony at Lindfield—a vast continental correspondence, and especially the abolition of slavery in the British Colonies, which seemed now arriving at a crisis, occupied his time fully. In the latter engagements, having to meet with persons in authority, and to cope with interested prejudices, his motives and conduct were sometimes misconstrued, but he had *learned* the holy art of extracting good out of evil,

and of returning good for evil. "If," he observes, "favored to feel our blessed Saviour near, it will not signify if we should be neglected or even despised by men. I have, within these few days, been led to contemplate our Holy Pattern, who, when He was reviled, reviled not again. It will be no small attainment to avoid showing any signs of uneasiness when we are slighted."

General D'Junkovsky, who was very attentive and kind to Mr. Allen during his residence in Petersburg, sent his son, about twenty years of age, to England, to receive instruction in the English language, mathematics, and agriculture. The Emperor had expressed a wish that Mr. Allen would notice him. This was enough to excite in Mr. Allen's mind a deep interest in the young man, and as he was likely, if he lived, to have great influence in Russia, and become the instrument of extensive good, Mr. Allen determined to take him into his own house, and superintend his education. The course which Mr. Allen pursued with reference to D'Junkovsky's best interests, he describes in a letter to Prince Galitzin:—

"During the time that the young man has been in my family, now about three years, I have endeavored to encourage him in a course of piety and virtue, without attempting to interfere with his *peculiar* religious opinions, and I have the comfort of believing, that he looks for salvation from no other source than 'Christ crucified.' He has conducted himself so as to gain my love and esteem, and my desire is that our blessed Saviour may, by the sweet influences of his love, draw him *nearer and nearer* unto Himself, so that he may possess

that peace which passeth all understanding, and become useful to his country and to society at large."

Soon after D'Junkovsky returned to St. Petersburg, out of the fulness of a grateful heart, he sent to Mr. Allen the warm expressions of its love, which he had been the happy instrument of fostering:—

Whenever I take the pen to address you, my dearest and best friend, I want to persuade myself that I am still near to you, enjoying the privilege of your company; but the distance which now separates me from your kindness, and the probability that I shall never, perhaps, have the pleasure of seeing you again, soon undeceive me. Your long continued and unbounded kindness, which I experienced during more than three years; the constant intercourse with you to which I became accustomed, together with your fatherly advices, have left such an impression upon my mind that now, being deprived of your presence, I feel a kind of emptiness in my heart. Whenever I think of you, my sincere wish and prayer is, that the Almighty God may pour his blessings upon you and upon yours."

The General, his father, sensible of the incalculable benefits his son had received from Mr. Allen's superintendence, and religious, though not sectarian counsel, thus beautifully expressed his acknowledgments:—

"With a full sense of the humblest gratitude to the Lord for the safe return of my son Alexander to his country, I feel most particularly his divine mercy, in having made you the instructor, protector, and second *father* to my son, all the time of his long residence in *England*. This is all I can say; for when a man has

received obligations beyond all manner of compensation, he can do no more, but silently adore the Providence, who alone can compensate the good done to him."

Many of the engagements of this year, though important in the course of their fulfilment, and calculated to promote the great objects which he kept steadily in view, yet presented little that was new, or of a character to claim public notice. Two circumstances, however, which transpired at its close, relieved him of an anxiety under which he had formerly suffered. One was the dissolution of partnership with Mr. Owen and his two sons; the other was the accomplishment of the purpose of the British and Foreign School Committee to raise three thousand pounds, by which all his advances were paid off, and the Society became freed from debt. "Thus," he remarks, "after a struggle of more than twenty years, has Divine Providence been pleased to crown this most interesting work with success; indeed, He seems to have watched over and fostered it in a very peculiar manner. I felt reverently thankful."

In the early part of 1829, his principles were tested by an attempt to introduce into the pages of the "Library of Useful Knowledge," the well nigh atheistic sentiments circulated through Germany in the philosophy of Kant. He had taken a deep interest in the cheap and valuable literature circulated by means of the society of which that library was the organ, and greatly contributed to its success; but friendship for the eminent men with whom he was accustomed *to associate, would* not allow him to sacrifice his con-

science, by seeming, as a member of the Committee, to acquiesce in the antiscriptural sentiments of that author. He therefore sent the following admirable letter to his friend, Mr. Brougham:—

"*17th of Third Month, 1829.*

"MY DEAR FRIEND,

"It is with no small degree of alarm that I perceive, by a circular, a proposal to make the philosophy of Kant, an article in the 'Library of Useful Knowledge.' Much as I admire some parts of the character of that philosopher, and the ingenuity of his system, I cannot but consider it dangerous to quit the solid ground of fact and experiment, and enter the aerial regions of metaphysics, where we may soon become the sport of various winds of doctrine, and the partizans of infidelity. As a system of ethics, and a code of rules for conduct, the Holy Scriptures stand pre-eminent; they delineate the character of Jehovah, and develop the mystery of salvation by Christ in a manner which can never be equalled by any uninspired writer; and I cannot but feel uneasy when I find Kant, although no atheist, declaring 'that we have no *certainty* in our knowledge of God, because certainty cannot exist except when it is founded on an object of experience.' Again,—'The proofs of natural theology, taken from the order and beauty of the universe, are proofs only in *appearance;* they resolve themselves into a bias of our reason, to suppose an Infinite Intelligence the Author of all that is possible; but from this bias it does not follow that there really is such an Author.' I am

somewhat alarmed again in reading the article just published on the character of Mahomet.

"On the whole, if this article of Kant comes out, may I beg thee to erase my name from the committee, that neither it, nor anything of the kind, may come forth with the least sanction from me.

"Accept, my dear friend, two tracts on the evidences of the Christian religion. Pray, for my sake, read them through.

"Ever thine cordially.

"To HENRY BROUGHAM, M. P."

At the close of 1829, the desire which his sainted mother had often expressed to "go home," was about to be realized, to the no small grief of her tenderly attached son:—

"I sat by her bedside, and read to her in the Scriptures, but she appeared to have little consciousness. My prayers were put up, that He whom she had loved and desired to serve above all, might be graciously pleased to support and comfort her in the needful time. I believe that her day's work is done, and that she has only to wait till her change come, which I have no doubt will be unspeakably happy."

The weakness increased, and on the 16th January, 1830, he writes,—"About seven o'clock my beloved parent sweetly slept in Jesus. I was uncommonly affected, but sensible of strong inward support. I believe the Master was with us, and the heavenly solemnity with which we were favored seemed to proclaim, in language louder than words, 'All is well, *everlastingly well.*' Although all that was within me

of nature felt the separation, yet the tribute of thanksgiving was raised to our God, who has supported her all her life long, and was, I believe, mercifully with her at the solemn close. During her long protracted state of helplessness, it has been evident to those around her, that her faith and hope were firmly fixed upon Christ Jesus, the dear Son of God, and that her only hope of salvation was by and through him."

"*22nd.*—The interment of the remains of our precious mother took place at Stoke Newington to-day. A sweet evidence of peace was felt in standing round the grave, where I had to bear testimony to the goodness of God, who had been the refuge and strength of my beloved parent."

About this time, Mr. Allen records,—"I accompanied E. J. Fry to Kensington Palace, to meet the Duchess of Kent, and her daughter the Princess Victoria. It was a satisfactory interview. The Princess has much of her father's countenance, and appears exceedingly amiable."

On one of these interviews at Kensington Palace, the following incident occurred, which Mr. Allen used to relate with great interest:—When our present beloved sovereign was a little girl, she was at a window looking out on the crowd of persons in the gardens. Her amiable mother, to whose education of her daughter this country owes so much, begged her to come from the window, which the little Princess either did not, or would not, hear. The command was repeated, and when she slowly came away, her mother asked her what was the reason she did not come immediately. With an air of majesty that intimated

the future Queen, she replied, "I was surveying my people."

In August he received a letter from Fadéév of Ekaterinoslav, which conveyed the tidings of the death of the venerable Contineas, in his 81st year. Unable to write himself, the aged pilgrim dictated, in terms of grateful affection, a letter to Mr. Allen. After stating that it was the last he should address to him, and expressing a hope that they should meet in glory, he adds,—

"The passage of Holy Scripture, with which you concluded your last letter, 2 Cor. v. 2, is ever present to my mind: 'For in this we groan, earnestly desiring to be clothed upon with our house, which is from heaven. If so be that being clothed, we shall not be found naked.' My aspirations are constantly raised to our Saviour and Redeemer, Jesus Christ, that through the operation of his grace in my soul I may be clothed, and not found naked.

"I beseech you, my very dear friend, to remember in your prayers one who remains, and will continue to the last breath of his life, your devoted and sincere friend,

"S. CONTINEAS."

Fadéév says—"His end was that of the perfect man—full of peace. For thirty years he has watched over these colonies with indefatigable labor, and he has desired to remain their benefactor even after his death; for nearly all his little property of his simple self-denying life, is bequeathed to the schools which *were under his care.*"

The interest excited by the various plans in operation at Lindfield, induced persons of rank and influence to visit the establishment. Those who were dependent upon their own industry for support were also attracted towards this scene of benevolent exertion, and it sometimes happened that the parties incidentally assembled not only occupied different positions in society, but held very different opinions. Mr. Allen, however, with that genuine hospitality and Christian kindness for which he was distinguished, gave all a welcome, and was ever ready to furnish information to the inquirer, or to render assistance to the needy.

The Earl of Chichester, who is Lord of the Manor of Lindfield, in accordance with the example of his late worthy father, patronized some of the efforts made for the benefit of the poor in that neighborhood, and on many occasions gave his personal attendance to promote the objects in view. Several other noblemen, amongst whom was Lord Brougham, also inspected the establishment, and at the commencement of 1831 the little colony, then consisting of twenty-five cottages, was visited by one of the royal family. The Duke of Sussex had many times cordially entered into Mr. Allen's plans for improving the condition of the laboring classes, and had promised to go and see his schools and cottage allotments. When he was at Brighton, arrangements were accordingly made for the accomplishment of his purpose; on the 3d of January Mr. Allen met him a few miles from Lindfield, and escorted him to Gravely cottage, where, with his accustomed affability and kindness, the Duke mingled in the family circle, and partook of some simple refresh-

ment. He afterwards visited one of the cottages on a five-acre farm, and one of those for laborers, and also went over the schools and workshops. He received some tracts printed at the establishment, and warmly expressed his approbation of what he had witnessed.

This must have been a great triumph to Mr. Allen; for though he had to cope with prejudice on the one hand, and indifference on the other, his persevering exertions produced obvious benefits on the habits of the people. The appearance of the children became more orderly and respectable; the dwelling of the cottager presented comforts to which the poor man had before been a stranger, and he was in divers instances withdrawn from a dependence on the parish for aid in the support of his wife and family, his allotment of land enabling him to provide for them by his own industry.

"My object," remarks Mr. A., "in taking Gravely Farm, was to prove, by an experiment under the public eye, that it is possible to render the agricultural laborer independent of parish relief, even with his present very low wages, by letting him have a little land upon fair terms, and directing him in the cultivation of it. This experiment has succeeded."

The Secretary of State being about to introduce into the House of Commons a bill for the consolidation of the Forgery Acts, but not for the exemption of the punishment of death in all cases of forgery, Mr. Allen, addressing the Duke of Wellington on the subject, remarks:

"The *framer of* the bill on forgery was never more

mistaken than when he asserted that public opinion was not strong enough to warrant him in going further than he there stated. He may depend upon it, that as the public *ought* not to be, so they *will* not be satisfied until our criminal code be more thoroughly purified. All who have travelled know that there is no nation in Christendom that has such a code, and nothing is plainer than that it notoriously fails in affording adequate protection to the public. Cases are constantly occurring in the city of London, where persons are detected whose lives would certainly be taken if the case were followed up, the proofs being as clear as possible; but on account of the state of the law, they are suffered to escape to commit fresh depredations; whereas, if the punishment were short of death, the injured parties would feel it a duty to prosecute. And, above all, let me entreat the Duke to consider, that the punishment of death, though awarded under the *Mosaic law*, is nowhere sanctioned by our merciful *Redeemer*, but is directly contrary to his glorious gospel dispensation.

"This reproach to us must, I am sure, in time be done away, and glad should I be to see the noble Duke add this *trophy* to those *peaceful* ones which have so lately claimed the admiration of the thinking part of the community. I remain with cordial attachment and esteem, thine very respectfully,

"WILLIAM ALLEN."

Two days afterwards the Duke sent the following answer to Mr. Allen:

London, April 26th, 1830.

"My Dear Sir:

"I have received your letter, and am much obliged to you for the enclosure. I am afraid that you and I shall not agree upon the subject of the Forgery Bill; but I shall consider what you urge upon it, with the attention which I always give to whatever comes from you. Believe me, my dear Sir, yours very faithfully,

"Wellington."

Mr. Barry being set at liberty from the business in Plough-court, for three or four months labored night and day for the abolition of capital punishment in cases of forgery; and it was owing to his exertions that Sir Robert Peel found himself in a minority in the House of Commons in one stage of the business.

Intelligence was received from Paris that the Chamber of Deputies, with a majority of nine to one, voted an address to the King for a law to abolish the punishment of death, except for political offences,—"a glorious step in this great cause!"

Mr. Ewart then energetically took up the subject, and gained much of his information from Mr. Allen; but a dissolution of the ministry taking place on the Reform Bill, the motion of which he had given notice, could not be brought forward till the end of May, 1832. The Duke of Sussex, unable to attend the public meeting of the Capital Punishment Society on account of illness, expressed his opinions to Mr. Allen in the following note:

"By calmness, firmness, and honesty, I trust that

order and confidence will be restored; these we want on every account, for without them *no good* can be produced, and *good men* are discouraged from working in the vineyard. Most anxious am I to promote the great object for which we were to have met this day, but I am unwell, which therefore incapacitates me. Wishing you health and happiness, and that you may prosper in all your useful and active operations believe me,

"Your sincere friend,

"AUGUSTUS FREDERICK."

On the 30th of May, Mr. Ewart's bill passed the Committee of the House of Commons triumphantly. The exertions made to procure the attendance of members proved very successful. About one hundred and sixty were present, and Mr. Allen observes, that "Sir Robert Peel stood almost alone in his opposition." So far the cause for which he had perseveringly labored was accelerated, and will doubtless ultimately triumph.

Stephen Grellet, having a prospect of religious service on this side of the Atlantic, proceeded to Stoke Newington, where the two dear fellow laborers in the cause of their Divine Master embraced each other with grateful joy. Mr. Allen determined, though at considerable sacrifice, to accompany his friend through Kent, Sussex, Surrey, Dorsetshire, and Hampshire; and again, at the beginning of the year 1832, through Gloucester, Bristol, Devonshire, and Cornwall. The object was a missionary tour to stir up the faith and devotion of the several associations of Friends in the various towns through which they passed, and especi-

ally to visit privately those families where their pious influence might awaken more love to Christ and decision for his service. "Such visits," Stephen Grellet remarks, "bring into view plants that are growing under shade, which cannot be discovered in the crowded Yearly or Quarterly Meetings; thereby likewise the bond of unity and fellowship becomes strengthened; or, as our Indians say, 'the chain of friendship is made bright.'"

On various occasions Mr. Allen records in his diary his thankfulness to God for the comfort he enjoyed in his domestic circle—his wife encouraging, often at the sacrifice of much of his valued society, rather than checking his anxieties to be useful. When at Falmouth he notes:—"Here was I comforted by a letter from my beloved wife; she is inexpressibly dear to me, and is indeed a true helpmeet." During this visitation Stephen Grellet pressed William Allen to accompany him on a tour to the Continent, and, after some deliberation and prayer for divine guidance, he determined to undertake the journey. Through the kindness of several persons in authority he was furnished with documents calculated to facilitate their progress; and on the morning of the 4th of July he took leave of his family for Rotterdam with great solemnity, reading the chapter in Hebrews on faith, "My mind was peaceful in the settled conviction that I am in the line of my duty, and that this journey is not lightly undertaken. Our blessed Master was, I trust, near, enabling us to overcome the feelings of nature for *his sake*." In consequence of the cholera prevailing at that time in England a quarantine of seven days had to be endured

between Helvoetsluys and Rotterdam. On their arrival at Helvoetsluys, the officer of health came alongside the vessel, the papers were handed out in tongs, put into some fluid, and then given to him. They then proceeded to Tiengemeten, towing a gun-boat with two cannons pointed towards them, in order to prevent the escape of any person from the ship. In the course of the next morning a foreign sailor, who had been ashore from the vessel, and was in the habit of drinking to excess, was seized with cholera. This event spread a general gloom over the passengers. "On the arrival of the medical man," says Mr. Allen, "I went on deck to see him; the preparations he made to come on board were rather appalling; he took off his cap and coat and put on a long, black, oiled silk gown, which reached to his feet, black gloves of the same material, and a black hood which covered his head and face, excepting the nose and eyes. The doctor was very attentive, coming five times in the course of the day; his efforts were, however, unavailing, and about nine o'clock he witnessed the dissolution of his poor patient. This produced a great bustle; our situation was a trying one, and the awfulness of the scene was heightened by a storm of thunder and lightning. I had a humble hope that we should not be forsaken.

"*First-day.*—We are both favored with usual health. The third poor man from our ship died this morning. We left the vessel to day, and had quarters assigned us in a large warehouse, which is without windows, but there are openings with shutters, which are all closed but one. We proceeded, in Robinson Crusoe

fashion, to make the best use of our resources, and by the aid of boxes, benches, etc., managed to procure a table and seats, which we placed in one corner of our large room. The gnats or musquitoes annoy us very much, but Stephen and I are favored to feel peace, resignation, and unity of spirit under these new circumstances. We read the 17th chapter of the Gospel of John, and also some of the Psalms, after which we had a silent pause, and were refreshed by the precious feeling of soul sustaining help."

The persons whose quarantine had expired received an order for their liberation. Many ran to the water side, earnest to know their doom, and when the commanding officer opened his despatches, and announced that they were at liberty to depart, there was a general shout, waving of hats, running, leaping, and every demonstration of joy. The Baron de Falck, the Ambassador from France, and his lady, were performing quarantine at the same place, and though separated in lodgings, by mutual good offices the two parties rendered their imprisonment tolerable, and even useful. Mr. Allen lent them books on subjects to which his whole life had been devoted, and they took tea with him on the grass under the trees by which their habitation was surrounded, to enjoy the benefit of his conversation on slavery, general instruction, and other topics of the deepest interest. "I maintained," says Mr. Allen, "the doctrine of principle against that of expediency, proving that no plea of expediency could justify the continuance for a moment of that which is gross wickedness in the Divine sight."

Released from quarantine, they reached Rotterdam

on the 15th, had religious communications with some seriously disposed persons, and proceeded direct to Amsterdam on the 17th. Here they visited an infant school erected under singular circumstances, and remaining as a noble monument of the principles of Friends against receiving any gain from war. During the war, a vessel in which Mr. John Warder, a Friend, had some share, captured a Dutch vessel of considerable value. Much pains were taken to find out the real owners of the property, and a great part of it was restored to them; but as some could never be traced, it was appropriated to the establishment of an infant school at Amsterdam. This was the first institution of the kind in Holland, and now there are infant schools in all the large towns in that kingdom.

The travellers reached Zwoll on the 21st, and proceeded to visit the colonies at Frederick's Oord, where a great experiment was making for the benefit of the poor. They are nine miles in length, and situated in the province of Overyssel, in North Holland, east of the Zuyder Zee. "The number of paupers in Holland, in consequence of want of employment, was distressingly great, and became a heavy public burden. In 1818, the 'Société de Bienfaisance,' was instituted, with the object of bettering their condition. The subscriptions were in small sums, but the members were extremely numerous, and the organization was so excellent, that its ramifications subsequently extended throughout the whole of Holland. The government wisely patronized this undertaking in its first stages, and still continues its paternal care towards it. The society resolved upon trying the plan of cottage husbandry for the poor.

Fifteen hundred of the most destitute were collected, cottages were built, land was laid out, stock was provided, and such judicious arrangements were made, that those very persons who were before quite a burden to the community, did much towards their own support. They make everything among themselves, and the clothing is very sufficient and comfortable. All classes are employed, some occupation being found even for the children, who receive a good common education at schools established in the colony. A circulating library has been formed, and any of the cottagers are at liberty to take the books to their own houses. To these settlements are attached plain places of worship for both Protestants and Roman Catholics, with dwelling-houses for their clergymen. Their salaries are paid by the government; there are no tithes; and the society's lands and property are exempted from taxes of every kind. No ale-house is permitted in the colony. When it was first founded, drunkenness was very common; but now it is extremely rare, and not a single instance of theft has been known since its commencement."

"Whatever," says Mr. Allen, "may be the ultimate result of this experiment, a large tract of country has been reclaimed from the desert, and the situation of thousands of paupers greatly improved. The habits of industry which are gained, and the education which is given, will, no doubt, have a great effect upon the next generation, and Holland will have set an example of relieving her people from the greatest burden which can be imposed on their industry,—that of maintaining, *in confirmed habits* of idleness and vice, thousands

of human beings who were capable of useful labor. I thought, as I rode along, that our government in England might do much for Ireland by something resembling Frederick's Oord, only with better arrangements on some points."

Hence they proceeded through Arnheim and Elberfeld to Dusseldorf. The face of the country, on leaving Dusseldorf, was entirely changed; hills, fine prospects, and good roads, succeeded to the monotonous flats and canals of Holland. A great number of single cottages were scattered about in all directions at Bielefield, surrounded by little plots of corn, flax, and potatoes. To Mr. Allen it seemed like "Lindfield on a great scale." On arriving at Pyrmont and Minden, the scenes of their former labors, they paid religious visits to the families in those neighborhoods, and preached the gospel of peace and salvation through Jesus Christ our Lord, to those who met for worship, not without testimonies of Divine approbation. Their road to Eidenhausen lay in a southerly direction, towards an opening between wooded hills, called the Gate of Westphalia, through which the river Weser runs. All the children of Friends at Eidenhausen can read the Bible; "But," says Mr. Allen, "there is a wide field here for useful exertion, even in the things which appertain to the life that now is; and, indeed, they have no inconsiderable bearing upon what relates to that which is to come."

On the 13th of August they proceeded to Hanover; and the next day had an audience with the Duke of Cambridge, who received them with much kindness. They explained to him the objects of their journey,

which he highly approved, and after a lengthened conversation on the subjects of religious liberty, negro slavery, and the condition of the agricultural poor, they took their leave, thankful for "a very satisfactory interview."

On the 15th they entered Brunswick, which Mr. Allen describes as "a far pleasanter and cleaner town than Hanover. Our landlord was delighted to find that Stephen was a Frenchman, and born very near his own native place—that they were nearly of the same age, and had both been in the royalist army at the time of the Revolution. He took us to see the delightful public walks by the side of the river Ochir."

On the 17th they entered the important and strongly fortified city of Magdeburg. It seemed almost filled with soldiers. They took a walk in the evening, and remarked that they met with no incivility as they passed along the populous streets. The road from Magdeburg to Berlin is ornamented with a row of trees on each side, the most of them fruit trees. The soil is poor, and rendered worse by wretched farming. There are extensive heaths, with hundreds of miserable sheep upon them, and we have seen great tracts of land without any signs of cottages, with poor crops of oats, barley, etc.; the things seem absolutely starved for want of manure.

"On the morning of the 18th we arrived at Berlin, the finest city in Europe that we have seen, containing two hundred and fifty thousand inhabitants. The streets are generally broad, and the houses good; nothing seems wanting in it but underground sewers

and flag-stones for the footways; the Spree runs through the city."

The Sabbath evening was spent with Pastor Gosner, in company with some religious persons of his acquaintance, in worship and serious conversation. A few extracts from Mr. Allen's diary will show some of his occupations in this beautiful city.

"Dr. Julius took us to see Kopf's institution, which is a school of reform for juvenile criminals, situated just without the gates of the city; there are three acres of land attached to it, and the boys are employed both in agriculture and gardening; they also make iron screws and obtain a considerable revenue from this branch of industry. A certain portion of the profits of the children's labor is reserved for them to receive when they leave the institution. There are at present sixty-one boys. A regular account is kept of their conduct, and each is distinguished by a number and a letter, instead of being reported by name, in order that no stigma may attach to his character. Many of the boys who have been here are now respectable and useful members of the community. The asylum has been established seven years; during that period the failures have only amounted to thirteen per cent., or, in other words, eighty-seven per cent. have been reclaimed. What an encouragement to Christian exertion; the director, Kopf, seems to be a man well adapted to the care of such an establishment. The children are taught reading, writing, arithmetic, and geography; but above all, they are instructed *with* great care in their duty to God and man, and in a knowledge of the Holy Scriptures. We were present

at their evening exercises, when Stephen addressed them, and Dr. Julius interpreted. We then saw them at supper, where everything was nicely conducted, and very clean and comfortable; the sleeping apartments were also thoroughly clean and in excellent order. In an adjoining building thirty girls are under the care of the director's wife. This institution is one of the most gratifying works of benevolence I have ever witnessed.

"*23d.*—Dr. Julius accompanied us to the schools for the poor. In the course of the year 1831, eight thousand one hundred and forty-three poor children had been receiving instruction at the expense of the city of Berlin, without any cost to their parents or friends. There is a law in Prussia to compel parents to have their children taught reading, writing, etc., as soon as they are seven years old. Every child who has lost both its parents, has a curator appointed by government, and those curators are bound to give a public account of the fulfilment of their office.

"We went to dine with Major von Rudloff, the King's Minister of War. C. Semler was there, and several who are active in prisons and public institutions. I have seldom seen such hospitality as on this occasion, it extended even to profusion; but we must take persons in their own way, and here, though their exterior was very different from ours, were some of the *excellent of the earth.* Their sentiments upon many of the subjects of conversation were in unison with our own, and during the whole time my mind was covered with a degree of holy solemnity which I endeavored to keep under. Before we left the table,

Stephen knelt down in supplication, and prayed for the King and government. It was, I believe, generally felt to be a solemn time. We then retired to another room and had coffee."

They obtained an interview with Prince Wittgenstein, a nobleman much respected by the King, who the next day paid them a visit in full dress, and was very affable. He made an appointment for them to be with Baron Ichilder, "*Grand Maitre de la Cour*," at ten o'clock on the morrow, and with the Crown Princess at eleven. By these two excellent ministers of state they were received as Christian brethren. They freely represented to them the persecutions at Barmen, and pleaded for liberty of conscience, asserting that "the government ought never to interfere with the manner in which a man thought it his duty to worship his God, because no one could answer for him before the divine tribunal." In the interview with the Crown Princess, the Crown Prince soon came and joined them. "He has a sensible countenance, and though he preserved his own dignity, spoke in a very affable and engaging manner. We mentioned the objects of our journey—told him how much we were pleased with the attention paid to the education of the poor in Berlin—explained the British system of instruction, and gave him a Manual." They then vindicated religious liberty—adverted to the abolition of the Test and Corporation Acts in England, and detailed the imprisonment and martyrdom of Friends under Cromwell and Charles II. Both the Prince and Princess evinced much kindness and liberal feeling, and a great deal of general information. "Towards

the conclusion, Stephen was engaged in supplication; there was a precious feeling of solemnity, and we parted under the influence of it. The Prince expressed much satisfaction with the interview, shook us cordially by the hand, and said he should be glad to see us whenever we might hereafter come to Berlin. He gives a striking proof of his regard to religion, by keeping those about his person who are remarkable for their attachment to its cause."

One of the evenings of his stay Mr. Allen spent with the excellent Samuel Elsner, "a very useful man, full of energy, and Secretary to the Religious Tract Society of Berlin." On this occasion Mr. Allen remarks:—

"Elsner was very animated, and gave us some interesting anecdotes of tract distributors. One pious man, the Master of the Forests, employed three hundred persons to distribute them in different parts of Germany, and also distributed them himself. On one occasion, he offered some to a blacksmith, who at first refused them in a very surly manner; he pleaded with him, and the man at length lifted up his hammer, and threatened to knock him down. The good man then went on his way; but in a little time, the blacksmith called him back, took the tracts, read them, was afterwards converted, and died a pious Christian. The King allows all the publications of the Tract Society at Berlin to be sent postage free, throughout his dominions."

Hoping to impress the mind of Baron D'Altenstein, the Minister de Culte, with the national advantages of *religious freedom*, they went to Shoènberg, with an in-

troduction from Prince Wittgenstein. Their great subject was the loss which the state sustained in the case of the Mennonites, who, in consequence of their scruple to bear arms, were obliged to emigrate. Their representations were favourably received, and the minister expressed his "anxiety that public instruction should not be merely confined to secular knowledge, however desirable that might be in itself, but that it should be founded upon religious principles." After another lengthened conference with Prince Wittgenstein, he took leave of the Countess Gröben, who, with her husband and family, afforded an example of piety rarely to be met with in the members of a court. They left Berlin amidst the regrets of all who had conversed with them, and arrived at Wittenburg on the 28th of August, where they visited the old monastery in which Luther had lived, and the fine statue of the great Reformer in the market-place. Crossing the Elbe by a long bridge, they entered Halle, a town wearing the appearance of great antiquity, and famous for its University and Orphan-house. Professor Tholuck received them with cordiality and great simplicity, and gave them interesting information of the state of religion. It appears that the spirit of infidelity lamentably prevails. Tholuck said that at one time he had himself imbibed those principles, but he was convinced of the truths of Christianity, by residing for some time in the house of an excellent man, who, though he used no arguments with him, yet by his life and conversation, was the means, under the divine blessing, of effecting his conversion."

Dr. Schweigen, a lecturer on chemistry, accom-

panied them to see the Orphan House established by Augustus Hermann Francke, a Moravian. It appears Francke was born at Lubeck in 1663. He was early the subject of religious impressions. In his tenth year he asked his mother for a little room where he might study and pray without interruption. Evil example somewhat blunted the tenderness of his feelings; but when at Leipsic in his 24th year, surrounded with the temptations of worldly society, he says, "God in his mercy sent his Spirit to lead me away from every earthly good, and inclined me to humble myself before him, and to pray for grace to serve him in newness of life." Distressed with a sense of his sins, and anxious for that faith in Christ which brings peace, he one day knelt down, and in anguish of soul uttered the petition, "O God, if thou *be* God, manifest thyself to me!" To his inexpressible comfort his doubts were dispelled, and he arose from his knees with a feeling of peace of which no words could convey an idea. In 1691, he was appointed professor of Greek and Oriental languages in the new University of Halle. In 1695, he put up a box in his study, and wrote under it this inscription:—"Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" Trifles were from time to time deposited, and in about three months a very rich lady put in seven florins: when Francke took this in his hand, he exclaimed—"This is a noble capital! something appropriate must be founded with it—I will begin a school for the poor." *His benevolent* resolution was immediately put in

practice; the same day he purchased books, appointed a poor student to instruct the children, and promised him a remuneration. The fame of this extraordinary man's exertions for the public good extended far. Presents of clothing for the children as well as money, were sent to him—his plans were extended—his funds, though often very low, were again and again replenished, and the idea was suggested to his mind of supporting some poor students by benevolent contributions. It occurred to him that, in the information of mind and character, much more might be accomplished if the children were not only to receive daily instruction, but be entirely brought up and educated. This was the origin of his resolution to found an orphan asylum, though he was not in the possession of the smallest capital for his purpose. He began in the year 1695, with *four*; some benevolent persons offered to be at the expense of another, and a fifth was soon found; for several days successively the number increased, and at length, in the year 1697, the foundation stone was laid of those extensive buildings in which, since that period, many thousands of different classes have received a useful and liberal education.

He died in 1727, after devoting himself to his favorite establishment for thirty-three years.

Mr. Allen addressed the students, the beneficial effects of which he learned two years after. The travellers entered Weimar, visited the public institutions, and were exceedingly gratified with the attention paid to the education of all ranks of the people. The *Grand* Duchess, the sister of the late Emperor Alex-

ander of Russia, who had been early trained to habits of benevolence and piety, by her mother, the late Empress Dowager, invited them to an interview.

"We were ushered into an ante-chamber, and from thence were conducted into the apartment in which she was standing by one of her ladies; she is an agreeable-looking person, and we were soon engaged in free conversation. The hereditary Prince Charles, her only surviving son, came into the room, and she introduced him to us. She made particular inquiry respecting what we had seen, and seemed much interested in the subject of my colonies at home. It is very remarkable, that in conversing upon these plans for the poor, she made use of the same language which her brother, the Emperor Alexander, had applied in reference to the Scripture Lessons, viz., 'Surely Divine Providence has sent you to do this for us.' The longer we staid, the more interested the Duchess seemed in the conversation; she requested to see us again, and wished us to dine with her in the country to-morrow. We begged to decline the invitation to dinner, but were desirous of being allowed another interview, feeling our minds drawn towards her in Christian solicitude.

"In the evening of the 1st, Dr. Froriep called, and took us to the palace at Belvidere, where we had been invited to take tea; it is a beautiful place; we walked about the garden, in which there is a rich collection of foreign plants, and then went to the Grand Duchess, who received us very kindly. An opportunity for introducing religious subjects was our great object; this *was had,* much to our satisfaction, and we were

rejoiced to find that such topics were most acceptable to her. She seemed reluctant to part with us, and said she should always be glad to see us at Weimar. We were comforted in this day's work, and on returning to our hotel, proceeded with pasting the Scripture Lessons, which we worked at till midnight."

On the 3d, half the Scripture Lessons being completed in German, they were forwarded to Elsner of Berlin. In the afternoon they passed the village of Lutzen, remarkable as the spot where Gustavus Adolphus of Sweden gained a victory over the Austrians, but lost his life, and where Napoleon defeated the combined forces of Russia and Prussia. On the 3d they arrived at Leipsic. Mr. Allen says, "the next day Stephen and I were intensely engaged writing German Scripture Lessons, and finished them at night, but I was too much tired."

Providence threw in their way several persons of influence, who took an interest in the objects of their journey. At that time the contagion of infidelity spread extensively in the University, and efforts were made publicly to counteract the effects of all evangelical preaching; but a little company met at Dr. Linder's, who were not ashamed to confess Christ before men, with whom Mr. Allen had sweet intercourse.

"*Ninth Month 6th.*—We passed through the market this morning, which was crowded, being market day. Deep red and blue are the prevailing colors in the dress of the country people, and strike the eye in every group of figures. Under the clock, in the great square, is a large ball to represent the moon, one part

is gilt, and the other black; at new moon the black side is exhibited, then a little of the gilding, which is gradually increased until the full moon, when the whole of the gilded side appears. Thus the country people are shown what they have to expect from this luminary, on returning home.

"Persons seem struck with seeing us travelling without any object of self gratification, but merely with a view to promote the good of others."

While at Dresden, the Minister of State, Count von Lindeman, procured for them an interview with Count Colleredo, the Austrian Minister, who gave them a letter to the Governor of Prague. Prince Frederick, the heir apparent, received them with much affability. He said that his younger brother, Prince John, interested himself very much about benevolent societies, and that he was now busy in forming a temperance society. In the evening Prince John sent for them: they furnished him with rules for temperance societies, and had lengthened and important conversation with him on topics of national and personal interest.

"In the afternoon," says Mr. Allen, "we went to the Orphan House, where from sixty to eighty persons were present, but our friend who had agreed to interpret for us was not to be found. However, our Great Master, as I humbly believe, provided for us in the needful time. Stephen informed the company in French how we were circumstanced, and requested that some person would be so obliging as to interpret what might be communicated. A lady beyond middle age, having the air and manner of a person who had been *highly educated*, kindly came forward; it was

the Baroness Drechsel of Silesia, a well-known religious character, who, in addition to her own language, could speak French and English. There was a sweet pause, and Stephen then rose and spoke for a considerable time in French. The Baroness stood by him, and interpreted sentence by sentence into German very faithfully, and with great feeling. The people were as quiet and attentive as in a meeting of Friends. After he sat down, Dr. Leonardi, a tender-spirited pastor, rose and expressed a few sentences in German, which the Baroness interpreted into French. There was again a pause, and feeling much for the people, I was led to address them in English, the Baroness interpreting for me into German. Before the meeting concluded, Stephen was engaged in prayer, which was not interpreted. The solemnity which prevailed in this meeting was remarkably striking. The Baroness seemed much impressed, and the hearts of many were brought into tenderness. Pastor Leonardi mentioned the gratitude he felt that the gospel had been thus preached, and expressed a hope that the impression then made would long continue."

The Baroness retained a warm and grateful remembrance of the impressions received at this meeting. In a letter dated 2d January, 1837, she says:

"Yesterday we began a new year. My wishes for you reached to heaven, that, for the benefits done to your fellow creatures, our Heavenly Father may spread his blessings upon you, your house, and all that belong to you. Keep me in your remembrance,—in your friendship. If God should grant me life and health, I purpose to go for some weeks to England. How

happy should I be to converse with you, to tell you all my feelings, all my gratitude, all the esteem and regard, with which I am, dear Sir,

"Your faithful friend and obedient servant,

"B. DRECHSEL."

From Leipsic the travellers proceeded to the Moravian settlement at Herrnhut, which Mr. Allen thus describes:—

"Herrnhut is a regular town. Every house in it belongs to the Moravians, and the total number of inhabitants is estimated at about one thousand. An air of tranquillity and peace reigns throughout, and distinguishes it from any other place which I have ever before visited. The plainness, neatness, Christian simplicity, and sweetness of manner, observable in many of the females, afforded a gratifying proof of their being under the influence of the spirit of their Divine Master. We had much edifying conversation with several of the members of this community."

The entered Prague on the 17th, and after inspecting its prisons and public educational establishments, returned to their hotel, where they had the gratification to find the head waiter in their room, reading a French Bible. Mr. Allen gave him a German copy, for which he was exceedingly thankful, and kissed his hand with delight. They reached Vienna about sunrise on the 19th, and went immediately to Prince Esterhazy, who received them most cordially, and wished them to visit his estates at Eisenstadt in Hungary. He pointed out, on the map, where the nearest is situated, assuring them that it was not farther than

Brighton from London, and that he would send them to his chateau in his carriage. They started a little after eight the next morning with splendid horses. Orders had been previously sent to the post stations to furnish post horses free, there and back. Between twelve and one they reached the palace, which is a mass of building on a commanding eminence at the foot of the Carpathian mountains, and contains one hundred and six apartments.

"Great attention," says Mr. Allen, "was shown to us, and we were very hospitably entertained. After dinner a carriage was in readiness to take us round the grounds, and to some of the neighboring villages. The servants seemed to have had their orders, and we were accompanied by the head gardener, a nice intelligent, young man, who spoke French well. There are three distinct sets of people in these parts besides Jews, viz., Hungarians, Croatians and Germans. Nearly one-half of the Hungarians are Protestants, and are permitted the free exercise of their religion. The Croatians are Roman Catholics. The villages of Osliph and Gresch are inhabited by Croats; they have long hair, and wear large broad-brimmed hats, with low crowns. I was not satisfied with merely an external view of their dwellings, so we stopped and went into some of their houses, which, I suppose on account of the cholera, have been recently whitewashed, both within and without; they stand in rows on each side of a wide road; the gable ends, with two windows in them, are uniformly placed towards the road; the walls are thick, and of stones and mud plastered; the upper part is often of wood, and the covering is of thatch.

The peasants are all required to keep their cottages in repair. There are four different classes of them, and they all cultivate their land; each of the first class has fifty acres, those of the second class have twenty-five acres, of the third, four acres, and of the fourth class two acres. A man of the third class, invited us into his house: the kitchen is a kind of recess, without a window; the smoke is carried off by an open chimney. There was one large room, in which the whole of the family live and sleep; in this there was a four-post bedstead, with a good bed, curtains, etc., and a smaller bed, without hangings, for the children; they each had quilted coverlets made by the mistress of the house, and there was an appearance of neatness and comfort in this apartment. The peasant informed us that half his land was in vineyards, and half arable; he possessed two oxen, a cow, and a pig. There is a certain sum levied upon every family, whether there are children or not, for the support of the schools; a tax is also paid to the Emperor, to the Prince, and to the Priest; and after all the requisitions are complied with, the peasant says he has only about one-fifth of the crops for himself. The population of Hungary is estimated at eight millions, and during the last eighteen months, one million are said to have died of cholera. It ceased only in the forepart of this month. It is not a little remarkable, in looking back, to see how exactly at the right time we seem to have undertaken this journey. The property of Prince Esterhazy, in Hungary, is immense; he derives a revenue from above eight hundred thousand peasants. Some of the villages which we *passed are inhabited* by Germans.

"The Lutheran pastor thinks that, speaking in general terms, all the children of fourteen years can read, and he considers the state of morals better in Hungary than in Germany. With regard to the agricultural population, he says that there is an astonishing diversity in different parts, but there is not so much oppression in the interior, as in those parts bordering upon Turkey; he does not think that Socinian principles have made their way here. We came back to Eisenstadt to dinner, and reached Vienna in the evening."

On the 25th they saw the Prince, and made their report of the improvements he might make with regard to the cultivation of the land, and in ameliorating the condition of the peasantry, and conversed upon several subjects of importance. He freely acknowledged his sense of the responsibility of the trust committed to him, that it was his earnest desire to promote the welfare of the people, and that if his life were spared, he fully intended, in two or three years, to take leave of politics, at least of the active part he had taken in them for the last seventeen years, and devote his time and attention to improving the condition of the peasantry in Hungary.

"In the evening, Stephen and I took a walk on the outskirts of the city, by the ramparts. The sky was a beautiful blue, very different from what we see in England. The trees and walks, palaces and public buildings, are very fine! I felt a melancholy pleasure in pacing along the interior square of the palace, where *I had the* interview with the dear Emperor Alexander, *in 1822.* As we walked along, engaged in serious

conversation, Stephen expressed his belief, that, after all my trials, my sun would yet go down in brightness. O, that it may be so! I can appeal to my Lord and Master, in the language of Peter, 'Lord, thou knowest that I love thee,' and I love thy cause, however conscious I may be of my shortcomings, and that I am indeed an unprofitable servant. O that I may be received within the gates of that city which hath foundations, whose builder and maker is God!"

After travelling above three hundred miles, without stopping to rest, they reached Munich on the 29th of September, and found the King of Bavaria absent at Aschaffenberg, but Prince Oettingen Wallerstein, the Minister of the Interior, who had heard of their arrival from Dr. Ringseis, sent a message for them to call and see him. The state of the poor was the chief subject, and opened the way for Mr. Allen to explain the plan of his rural colonies. He was exceedingly anxious that they should visit the colonies on the Donaumoos, between Ingolstadt and Neuberg, where a great experiment was then in progress, under the direction of the Bavarian government. They assented, and the Prince appointed Joseph de Baaden to accompany them as interpreter. Mr. Allen says:—"The Donaumoos, or the Bog of the Danube, is an extensive plain stretching nearly from Neuberg to Ingolstadt. There are several villages, containing a population of about three thousand. Complete liberty of conscience is allowed; a striking contrast to Austria, where bigotry and superstition reign. Many of the inhabitants are Protestants, and the village of Maxweiler is a small *but very interesting* settlement of Mennonites. We

requested they would assemble in one of their houses, in order that we might have a season of Divine worship together. It was remarkable how soon they were collected. De Baader interpreted what was addressed to them, and he did it beautifully; this was a most satisfactory opportunity. We distributed a number of tracts, which were gratefully received, both in this and other villages,—indeed they were eagerly sought for. The cottages of the Mennonites, the excellent culture of their land, their cleanliness, and manners altogether, are much superior to the generality of the colonists, but none of them appear to have a regular system of cultivating their land, and there are scarcely any gardens throughout the colony. Roads have been made, and canals cut in every direction. There are schools in the different villages, and the children appear to be generally taught to read. We understand that the colony is furnished with Bibles from the Bible Society. The people greatly need improvement in habits of cleanliness, and I think if the women could be employed within doors, instead of working out in the fields, it would be a great benefit; they almost universally go without shoes and stockings, as well as the children. I was tired when we returned to the inn, but very thankful for this memorable day.

"Some of the poor people came all the way from the colony the next morning to beg for more tracts; they told us that after we were gone, the cottagers assembled in groups to hear them read, and that several were affected to tears. One person was very anxious to induce the possessor of a tract to let him

have it, but the man replied that he would not part with it, even if any one were to give him two dollars."

After this deeply interesting visit, Mr. Allen wrote to Prince Wallenstein, and suggested the importance of letting the poor people have gardens and of furnishing them with fruit trees, and several other plans of economical and social advantage.

On Mr. Allen's return home, he forwarded a number of books and tracts to the colonists of the Donaumoos, together with various kinds of seeds, suited to their soil and climate. An extract from a letter written nearly two years after the above visit was paid, shows with what lively feelings the colonists recurred to this memorable occasion.

"*Maxweiler, 3rd of Ninth Month* (*September,*) 1834.

"DEAR FRIENDS, AND MUCH HONORED BRETHREN IN JESUS CHRIST, WM. ALLEN AND STEPHEN GRELLET.

"We well remember the kind visit which you paid us in christian love, the 10th of October, 1832, in our little colony of Maxweiler; it was at an unexpected time, yet we cannot but believe, that it was the Lord Jesus who, in his infinite love, sent such dear friends to us to increase our love to God, and our faith in the Saviour; we doubt not your words were dictated by the Holy Spirit; they flowed from your lips in love, and under this feeling they penetrated our hearts. Since that time we have very often spoken of you, and thought of the fatigue and difficulties you encountered in your journey to seek out Christians, and exhort them to love and have faith in the Saviour. Yes—we

desire to be often visited by such friends, and to be confirmed in the Christian faith, but, as we cannot enjoy that advantage, may we be united in spirit, and when we have finished our short pilgrimage here, may our Lord, through his Divine grace, grant eternal felicity to you and us, that we may rejoice together without interruption, and without end! Yes, Lord Jesus may it be so! Amen."

After some information on the colony, and the strongest expressions of gratitude, the letter concludes with the signatures of the minister and two other persons.

"At Stuttgard," Mr. Allen says, "the King was not at home, but we had an interview with the Queen, who received us very cordially, and conversed very freely with us, as with christian brethren. There was a sweet solemnity over us, and Stephen and I were both engaged in communicating counsel and encouragement. She evinced much religious sensibility, and on our taking leave, when I exhorted her to *hold fast*, she replied that she hoped she should, and begged us to pray for her. Her two daughters were with her, the younger about six years old. We afterwards received a note from the Queen, expressive of much christian feeling.

"The next day the King having returned to Stuttgard, we received a note, appointing us to meet him at twelve o'clock; we accordingly attended at the palace at the time proposed, and were very kindly received. We had much satisfactory conversation, particularly on religious subjects, and, on taking leave, *he* parted with us very affectionately."

Here the beloved friends separated, Stephen Grellet going towards Switzerland, and Mr. Allen returning by the Rhine to London. "I had," he observes, "a peaceful retrospect of our labors during our late journey, in which I have travelled about three thousand miles and was favored to reach home in safety on the 21st. I met with a joyful reception, and, in humble gratitude, can set up my Ebenezer."

CHAPTER XVII.

VISIT TO SPAIN.

THE duties which Mr. Allen imposed on himself became increasingly heavy, in consequence of the new channels of usefulness his journeys on the Continent were continually opening. Lord Brougham gave him the advantage of enclosing any packages to foreign courts in the ambassadors' bags, which facilitated his communications, but increased his labor. He was not, however, content with correspondence. His successes with kings and foreign ministers in introducing benevolent and useful plans to their notice had been so great that he became restless at home, and anxious, at any sacrifice of domestic comfort, to visit sovereigns he had not yet seen, and confirm the good operations which he had commenced in those places to which his counsels and labors had been previously given. In the beginning of the year 1833, a desire to rejoin Stephen Grellet so pressed on his mind that he felt bound to obey it. His wife felt deeply this separation after so short a stay at Newington, but freely gave him up. "My heart was heavy," says Mr. Allen, "in the prospect of parting with my beloved wife; but I firmly believe that He who gave *her to me* has made it my duty again to leave her for *a season*." Lord John Russell was very averse to his

venturing at this period into Spain, but gave him a letter to the Ambassador at Madrid. "Humble dependence, prudence, and circumspection," he observes, "must be our watchword."

Just before he started he received the following touching letter from his old and valued friend Mr. Thomas Clarkson :—

"*Playford, January 18th, 1833.*

"DEAR WILLIAM ALLEN.

"You know, when I was in London last, that two cataracts had been formed on my eyes; they have continued increasing and obscuring my sight since that time. About fourteen days ago, I lost all power of reading, which has greatly abridged my former comforts, and since then the power of seeing to write,—that is, I can scarcely see where or how to direct my pen, and this has become so alarmingly the case in the last two days, that I doubt whether this very letter, which I am now trying to write to you, will not be the last that I shall ever write, unless my eyes should be relieved by an operation; and believing that this may possibly be the *last act* that I may be capable of performing in the way of writing, I feel it near my heart to dedicate it to you, and to declare thereby the unfeigned love and affection which I have borne for you unceasingly, from the first of our acquaintance to this very hour, and that these feelings cannot be done away so long as my life and memory remain. We have, dear William Allen, labored together in some of the most interesting subjects that can engage the mind of man, and have advanced them in their way

to a happy issue, as far as we could have reason to expect, considering the ignorance and prejudices of men; and I am sure that the recollection of these labors, in conjunction with you, will often bring you to my mind, and create pleasure while I am living in the world of darkness. And here let me observe, that though I may be destined to live in a world where all earthly objects are invisible to me, you are not to bemoan my situation—it may be good for me—good for my eternal interests, and better than I could have devised for myself. But I feel that I must conclude on account of my eyes. I fear that this will be a very unconnected letter, as I have no means of reading what I write.

"I remain, dear William Allen, with the greatest regard, yours most affectionately,

"THOMAS CLARKSON."

The operation of which Mr. Clarkson speaks was after some time performed, and his sight was so far restored as to enable him to pursue those active labors in the cause of philanthropy for which he had been so long distinguished.

Mr. Allen arrived at Meurice's Hotel, in Paris, on the 25th of January. Government having furnished him with a leathern bag containing despatches, his journey was in consequence greatly facilitated, of which a few singular instances occurred. Their first journey was to Bordeaux, a distance of 390 miles, which was accomplished in somewhat less than forty-eight hours. "We crossed the Garonne," he says, "over a splendid stone bridge, which has been con-

structed since I was last here. When Bonaparte was in this city, he remarked that it was a great pity there was no bridge in this place; he was told that it was impossible to erect one, in consequence of the depth and rapidity of the river; he replied, 'Nothing is impossible.' Plans were instantly ordered, and the bridge was begun in a few days."

In the evening of February 2d, he set out in the mail for Bayonne.

"We reached Bayonne about seven o'clock the following evening; when the carriage stopped, dear S. Grellet was at the door ready to welcome me, and we were rejoiced to meet. The houses at Bayonne are high, the streets narrow, and in some parts the footway is under the houses, as at Berne, in Switzerland, and Chester, in our own country."

Being obliged to stay here a fortnight, they endeavored to discover openings for usefulness, and became acquainted with several public spirited individuals. On the 5th they met at the office of the prefect, almost all the public authorities—the mayor, the generals, the prefect, the secretary, and the members of different commissions—about twenty or thirty persons. After a long conference about the state of the poor, which are very numerous in Bayonne, and the best means of relieving them, the mayor undertook to form a provisional committee, which was to prepare a plan, and submit it to a future meeting. Mr. Allen worked out this plan; it was adopted by the meeting, and "La Societé de Bienfaisance de Bayonne" was formed.

On the 10th they departed for Irun, the first town

in Spain. "The road," says Mr. Allen, "was good, but hilly; the people appear well dressed, and the houses in general are far superior to those north of Bayonne. Showy colors prevail in the dress of the females. At Behabie, on the borders of Spain, there is a little river with a bridge over it; on the middle of the bridge are palisades and a gate, this is the boundery between France and Spain, and we stopped at an inn close to the bridge, where we were met by gend'-armes, douaniers, etc., but producing the letters kindly given to us by the sub-prefect, our things were not examined at all on the French side. After much consultation we learnt that we could not go forward at once, but must pass six days in the lazaretto, and that it will not be open for the reception of any persons until to-morrow. It is no wonder that different accounts are given of this lazaretto, for we find that it just like many other prisons; those who can pay for a good bed have it; those who cannot, must go into something like a great barn, and lie upon straw. We walked backwards and forwards for exercise, in our narrow limits, a monotonous sort of life, and complete imprisonment. The weather is so mild that we have no fire.

"*16th.*—Our quarantine being ended to-day, we engaged seats in the diligence to Madrid. The vegetation is luxuriant in this climate—peas five or six inches high; a great deal of Indian corn, and very fine crops of flax. Our road winding amongst the Pyrenees, was continually ascending and descending, and the number of animals drawing the carriage varied *from* seven to ten; generally horses and mules, but on

one occasion we had the addition of four oxen. After resting part of the night, we proceeded by the light of a lantern, which showed us rugged rocks, amongst which we heard the rushing of the mountain torrents. Our carriage was stuck fast before daylight, and two of the mules were placed behind to alter its position, which was at length effected, but these roads are dangerous in the dark.

"The inhabitants of Biscay are a peculiar race, called Basques; they have a language of their own, and, in some respects, a distinct government, though subject to Spain, and their republic, for such it resembles, extends nearly to Vittoria. Every native Biscayan is a *hidalgo*, or noble by birth. I never saw such miserable houses, in a civilized country, as we passed to-day. The streets of Vittoria are about as narrow as those of Constantinople. We stopped at the douanier, where the people are proverbially vexatious, and they would not let my medicine box pass; we therefore committed it to the care of a merchant to whom we had been recommended from Bayonne, and he kindly undertook to pay the demand which might be made upon it, and forward it to Madrid."

"In the afternoon of the 18th, we came to Burgos, a very large place, containing several fine public buildings; but we did not alight. There were hundreds of persons walking backwards and forwards, in the streets, and some with masks on, it being the time of carnival. The population is estimated at fourteen thousand, of which it is considered that about six thousand consist of priests, monks and nuns. The danger *from banditti* so much increases as we approach

nearer to Madrid, that we are not to start to-morrow till break of day."

"*20th.*—We passed high craggy rocks by the side of the road, and behind these huge masses the robbers take their stand. It is just the place for banditti. There are many old round towers on the hills. This morning we saw olive trees for the first time. The plough used here is of the rudest construction, like that of the Greeks and Romans. At half past one we entered the gates of Madrid. An armed man, on horseback, was waiting to see that nothing was taken from the diligence before it had been to the post house. An elderly gentleman, one of the passengers, who spoke French and Spanish, rendered us much assistance, and our luggage was passed without any difficulty. I believe the despatches have been of great use to us."

On the 21st, Mr. Addington, the English Ambassador, introduced them to Count d'Ofalia, who gained permission from the King for them to see all the public institutions of Madrid. He stated the peculiar difficulties that existed in Spain, in consequence of most of the benevolent institutions being in the hands of the clergy, though less so in Madrid than in Spain generally. Mr. Allen urged upon him, that as England was about to take measures for the abolition of slavery, Spain ought to pursue the same course, and entreated that some plan might be devised for assisting the poor, instead of allowing them to beg in the streets; but he frankly confessed the difficulty of adopting any measures for amelioration.

With a letter containing the King's authority, they started on the 25th, to inspect the institutions, assisted

by the American Ambassador's son, who kindly offered to be their interpreter. The "Real Hermandad del Refugio" is a general refuge, or, in fact, a workhouse, containing eight hundred and fifty aged men, women, and children. The "Real Casa Inclusa," is a hospital for foundlings, the business of which is conducted with great method. Twenty-three nuns have the care of the children, about two thousand six hundred of whom are generally under the charge of this establishment. The average reception is about six per day, and the average mortality above four in every five. At a suitable age the girls go out to service, but many become nuns. Laboring men are desirous of obtaining wives who have been brought up at this institution, knowing the good training it affords. It is amply endowed.

The Royal Hospital is a very magnificent pile of building, with spacious corridors, which form walks for the patients. Those who can afford to do so, pay a moderate sum; those who cannot are received gratis. They are served and superintended by the Sisters of Charity. They next visited an establishment for training this class of nuns.

"We were met," says Mr. Allen, "by some of the elder sisters, who received us courteously. One of the young women being able to speak French, much interesting conversation took place, and opportunity was given for religious communication; thus, in visiting institutions of this nature, occasions, from time to time occur, of introducing sentiments which, under the the Divine blessing, may induce serious and profitable reflection, expand the mind to more enlarged views

of Christian duty, and promote a knowledge of the gospel of the grace of God. About twenty young women were present; on our coming away, the senior sisters evinced feelings of respect which I believe were mutual. They directed the gardener to gather some violets for us, and presented us each with a nosegay."

The institution which surpassed in interest any they had previously seen, was "for women laboring under incurable diseases," which Mr. Allen thus describes:

"It appeared peculiarly adapted to the mitigation of sufferings which, though they often claim the sympathy of the benevolent, have not, to my knowledge, been so fully and effectually provided for in any other country; and we could not but desire the establishment of many of a similar character, in other parts. There are three wards, each containing seventeen beds, with white curtains, which may be drawn all round if the patients wish to be retired. The floors are matted, and everything beautifully neat and clean. Two glass lanterns were suspended in each room. A splendid chapel, with an altar, imagery, and candles is so contrived that, when the glass doors are thrown open, the patients who are in bed can see the mass performed. The eighteen sisters who have the care of this establishment were very affable and respectful in their manners, and several of them had very interesting countenances. They have also the care of a school for two hundred little children. In the kitchen, the utensils appeared exceedingly bright and nice. Some of the younger sisters were ironing. We had much conversation with them, and were struck with the air of comfort which seemed to prevail. We walked

round their nice enclosed garden, and on coming into the house sat down together in one of the rooms, when Stephen made some very suitable remarks, which were well received."

"*Third Month 2d.*—This morning we visited the Great Prison, a very large building with a magnificent frontage; the Court House, where the courts of justice are held, adjoins. There are three hundred and ninety prisoners. Many are committed for murder, among whom are two boys, apparently under fourteen years of age. The countenances of some had an awful expression of wickedness. Eight executions have already taken place this year, but there were only three during the whole of last year. No fetters or chains were to be seen in all the prisons, nor any appearance of corporal punishments; but we regretted the want of classification. We were accompanied by two gentlemen, besides the gaoler and his attendants, and were very respectfully treated. The prison is near the great square, where those horrible sacrifices took place, termed, 'Auto de Fé,' and from the balcony of the palace, in the centre of one of the angles, the royal family used to witness the spectacle."

In the house of the American Ambassador they had worship on the Sabbath, and during the other days of the week spent most agreeable seasons with Sir Stratford and Lady Canning and the Spanish Ministers of State. On one of these occasions he learned that the priests until lately, when attending dying persons, "frequently induced them to make their wills so as to bequeath large sums to ecclesiastical purposes, and *often to the grievous* injury of their own families;

through the influence of the Queen, however, such wills are no longer legal." And if in Spain they are no longer legal, it is to be hoped that the British Parliament will enact a similar law; for we have had lately numerous proofs how needy relatives will be plundered of their property. Count d'Ofalia having informed them that the King wished to see them, they prepared a report to present to his Majesty, containing representations of what they had seen, and suggestions for the future, calculated to aid benevolence and independence of character. The heads of the report included mendicity, peasantry, prisons, and negro slavery. The interview took place at the palace at five o'clock on the 10th of March, which Mr. Allen thus describes:—

"We were introduced into an apartment, in the middle of which the King and Queen were standing: they were both very plainly dressed, and the Queen was holding the hand of the little Princess, their daughter, a nice lively child, who seemed much diverted at seeing us. We mentioned several subjects to the King and Queen, some of a religious nature, and though we could not expect persons in their exalted station to commit themselves by any decided remarks, yet their conduct altogether, and what they did say, evinced kind and respectful feelings. Part of the time the King and Queen each held a hand of the child, who is just two years and five months old. They have another little girl, who is younger. There was no other person in the room, except the nurse, who stood at some distance. After remaining from a quarter to

half an hour, we took respectful leave, under a precious feeling of the support of our Divine Master."

On the 11th they started for Valencia, in the diligence, by a road infested by brigands. Their man, Antonio, begged that he might purchase a torch to conduct them to the diligence, as two persons had been murdered in the streets the previous night, and robbed even of their clothes. The diligence in which they travelled was attacked and plundered only a fortnight before, near Coeral, a very wild part. They, however, escaped. On reaching Valencia, the aspect of the country changed: cultivation and irrigation were carried on to a great extent; the climate was warmer; orange trees appeared loaded with ripe fruit, palm trees and aloes, with the Indian fig of a large size. Many, even of the young people, however, looked thin and sickly, and seemed but half clothed.

"The streets of Valencia," says Mr. Allen, "are very narrow; though they are not paved, it is much easier walking than at Madrid. It is quite a manufacturing place; we see a great deal going forward in the shops as we pass, and the people seem very industrious. In the afternoon we called upon the Governor and authorities, and were kindly and respectfully received. They had previously been apprised of our coming by members of the government at Madrid, who, fearing lest the singularity of our manners and appearance might lead the populace to offer any insult, not only sent orders that we should be attended by officers when we visited the prisons, etc., but caused an article to be inserted in the *Gazette*, giving information of our religious peculiarities. We had

offers of cavalry to protect us from the banditti on the road, but this, of course, we were not free to accept. We certainly have great reason to speak highly of the manner in which we have been treated by the Spanish Government."

They were escorted by officers to the prisons of Valencia, where they found men imprisoned for the smallest offences associated with assassins and the worst of criminals. "In one place we saw a boy, about thirteen years of age, with a fetter upon one of his legs, and confined in the same yard with prisoners who work in chains, and the only crime laid to his charge was that 'he was a vagabond.'"

The French Consul appears to have been a man of great literary attainments, with a very benevolent heart. "His account," says Mr. Allen, "of the corruption of the officers of justice is shocking; indeed, it seems that everything is to be bought with money, and that assassins who have wealth escape almost invariably; the power of the priests is enormous."

"*19th.*—P. Serraire took me into the country this morning to visit some of the peasants in their cottages. I was sorry to find them so borne down by tithes and imposts, that when these and their rent are paid, they have very little left. Their cottages are of earth, one chamber is usually partitioned off, and the other apartment is for kitchen, stable, pig-stye, and fowl house, all under the same roof; the ceilings were formed of strong reeds, and the space under the roof was used for silk worms, the eggs of which were put into a basket, and placed between the mattresses and the bed for warmth."

"We reached Barcelona on the morning of the 22d, passing through wild, rocky, mountainous scenery, giving at times fine views of the Mediterranean; we crossed the Ebro near Tortosa: here, and about Tarragona, the country becomes more fertile, but it is very much rendered so by diligent irrigation, and this seems to have an injurious effect upon the health of the inhabitants. Here the authorities had begun to act upon enlightened plans, by establishing schools for the young, and encouraging works of industry; but that tyrant, the Count d'Espagne, who had till lately ruled the nation with a rod of iron, put a stop to these measures, upon the plea that they only tended to make people more expert in mischief; he seemed to delight in massacre, and we heard some dreadful instances of his brutality. Persons belonging to the first families in Barcelona have been immured in these horrid dungeons, and then murdered by his orders.

"On returning to the inn after viewing the citadel I found Stephen in close conversation with Don Felix Torres Amat, an ecclesiastic high in the church of Madrid; he has been engaged for years in translating the Old and New Testament, including the Apocrypha, into pure Castilian Spanish, a more elegant version than that of our British and Foreign Bible Society; he encountered much opposition in the course of his labors, but has succeeded in bringing out one edition of his work, in which he has printed the text of the Latin Vulgate, with short notes. It was eagerly received, and he commenced a second edition; this the enemies of truth retarded for a time, but now his *prospect brightens,* and he hopes to be able to proceed

with it. He gave a very interesting account of the origin and progress of his work, and we were glad to find that there is a great disposition in Spain to purchase the Scriptures. He presented us with a copy of his translation, in nine volumes; he is very animated in conversation, and his courage and resolution reminded me of Luther. It is remarkable how the Lord raises up instruments for the work which he has to be done."

Having been requested by the King to send him their observations on what they saw in other parts of Spain, Mr. Allen drew up a second report. After thanking their Majesties for their kindness to two strangers, and expressing joy at being informed that the King had determined on a classification of the prisoners, according to their age, degree and the nature of their crimes, he presents the following faithful and judicious statements:—

"They beg leave to observe that the great success which has attended the societies formed both in England and in the United States of North America, in the establishment of schools, the relief of the poor, the reform of criminals, etc., is principally owing to the adoption of a wise system of policy on the part of the government, which makes no distinction between its faithful subjects on account of their religious opinions, but unites the virtuous exertions of all towards the public good, and thereby ensures to the state its greatest security and support.

"The peasants in Spain are generally in a state of great poverty, occasioned by the heavy demands made upon the produce of their land; in some instances one

seventh part of every one of their crops is taken for tithe; this, with additional demands of the clergy, and various other imposts, leaves but very little for the poor peasant, and when he brings even this into the city for sale, an arbitrary tax is exacted at the gates; this is the cause of very serious discontent. They are persuaded that the feeling hearts of the King and Queen can but compassionate their subjects in their distress. May Divine Wisdom direct them so as to provide a remedy for this evil.

"In their visits to the prisons they were struck with observing the great number committed for contraband proceedings, and would suggest whether what relates to the collection of taxes might not be susceptible of some improvement; and they believe it will, on thorough investigation, be found that the officers having low salaries, are led to increase their revenues by taking bribes, and thus occasion a heavy loss to the state, while in many instances acts of great oppression are exercised upon the subject."

After recommending the recent system of mild treatment adopted in asylums in England towards the insane, they conclude with expressing an earnest prayer for the salvation of the King, Queen, and Royal Princesses (the present Queen of Spain and the Duchess de Montpensier), and for the happiness of their kingdom.

On leaving Spain Mr. Allen saw, on a review of his proceedings and of the state of the people, some ground for hope. He remarks:—"It is encouraging to believe that, though much hidden from outward observation, *there is* a precious seed scattered through

this nation, and we trust that the Lord of the harvest will, in his own time, cause it to spring up yet more conspicuously, and bring forth fruit. We learnt that a considerable number of the Roman Catholics in many parts of Spain maintain the principles of Archbishop Fenelon, and are acquainted with the nature of true spiritual worship; but such is the overwhelming influence of the priests and the gross ignorance of the people, that great prudence and care are requisite in any attempts to diffuse knowledge or to promote the cause of truth."

"*Third Month 27th.*—We started in the diligence for Perpignan, and entered the French territory near Jonquières. Whilst winding amongst the rocks and precipices of the Pyrenees, Stephen and I walked on a considerable distance, admiring the grandeur of the scene, but with thankful hearts admiring *still more* the leadings of the Divine hand, which had guided us in this remarkable journey. Soon after we re-entered our vehicle, the road became terrific. There seemed scarcely a step between the wheel of the carriage and the edge of the precipice, and the turn was so sharp that I felt myself squeezing the lining of the diligence, and scarcely dared to look down. Our driver, who appeared to be an old soldier, had lost his left eye, and the danger was always on *that* side. The mountain torrents struggled and roared amid the rocks beneath; and though it would have been delightful to contemplate the interesting and magnificent scenery around us *on foot*, yet I was heartily glad when we approached the green fields below. We did not reach Perpignan

till about nine o'clock. It is quite a comfort to come again into a country where we can speak and understand the language of the inhabitants."

They reached Toulouse on the 30th, and on the next day, being the Sabbath, worshipped with Chabrand the pastor, where a large company assembled, whom Mr. Allen addressed. "The next day," he observes, "we went to dine with the Courtoises, met a large company, and had much religious conversation. Their pious and amiable mother gave us some interesting particulars respecting her three sons. They are sweetly united in bonds stronger than those of nature; they have but one purse, and all things in common, and their letters are signed with their three names. The more I see of them the more I love them—they seem always abounding in the work of the Lord, and are indeed a remarkable family. Their father is a banker, and has three brothers in the business."

On the 5th of April they arrived at Bayonne. Mr. Allen says,—"From what we have heard since we came here, it appears that we left Madrid just at the right time; popular tumults have taken place, and things seem coming to a crisis in Spain. It is really wonderful that we went into that country almost as soon as there was an opening, and left it very shortly before that opening closed. Thanks to the Preserver of men!"

For a few days, Mr. Allen remained in Paris with his friends, stirring them up on subjects of national and eternal importance, and then started for Stoke Newington, which he reached in peace and safety on the *18th.*

"Thus," he observes, "my Great Master has brought me back again to my beloved wife, and those who are dearest to me in life. Thanksgiving and praise to his ever adorable name, who is worthy to be served with *all* that He has given us!"

CHAPTER XVIII.

DEATH OF HIS WIFE, AND VISIT TO IRELAND.

Soon after Mr. Allen's return from Spain, a tedious attack of illness prostrated his strength, and rendered him incapable of much exertion. A visit to Lindfield contributed partially to restore his powers, yet he continued for some months to complain of great weakness. To proceed with his foreign correspondence, he found it necessary to give up attending committees in town, except under imperative circumstances. On the restoration of his health, we find him abandoning his resolution, and taking an active part in the stirring events of the times. In July he had an interview with the Duke of Sussex, while at breakfast, to represent the pernicious principles of the American Colonization Society—an attempt to perpetuate slavery by transporting to Liberia all the free men of color. His pamphlet, entitled "A Plan for Diminishing the Poor's Rates in Agricultural Districts; being a brief account of the objects and plans pursued upon 'Gravely Estate,' in the parish of Lindfield, in Sussex, by John Smith, M. P., and William Allen, for bettering the condition of the agricultural poor," received considerable additions. It was reviewed by *The Times* with *much approbation*, especially that part of it

which condemns paying wages out of the poor's rates.

To his great joy the House of Commons had come to the resolution that slavery should cease, immediately and for ever. His friend, Mr. Wilberforce, who had dedicated all the energies of his soul to this righteous cause, was not permitted to leave this world till he had heard that the fetters of the negro were to be struck off—an ample reward, and a triumphant close of his sanctified efforts. He died the 29th July, 1833. Though Mr. Wilberforce walked in a different religious circle, and at times could not, either from religious prejudice, ecclesiastical associations, or political opinions, unite with Mr. Allen in some of his expansive schemes of education and benevolence, yet Mr. Allen sincerely esteemed and loved him, as a friend to the human race, more especially to the poor negro, and his death was felt by him as a great loss to the community. Into the meetings held at this period to strengthen the hands of government, and confirm the liberation of the negro, Mr. Allen threw all his energies.

In the course of the winter, he was frequently under great solicitude on account of the feeble state of his wife's health, a severe attack of bleeding at the nose having much reduced her strength, and confined her to the house. This kept him at Newington, and enabled him to devote a considerable portion of his time to his religious Society, and to institutions in and near London. His wife's health somewhat improving, he left London for Ireland with his old friend Stephen Grellet and his niece, to attend the yearly meeting in

Dublin, one object of which was to consider the best means of affording relief to a class of persons in the province of Ulster, who had either lost their membership in the Society of Friends, or were the offspring of such; and being thus separated from the body, without having united themselves to any other religious community, were nearly cut off from their Christian care and oversight. After a statement of their case, a subscription was entered into on their behalf, and liberal funds placed at the disposal of a committee.

His heart was rejoiced in May, 1834, to learn from Mr. W. Watson, that he had received a number of bags of cotton from Africa, and expected to receive one hundred more. "This," says Mr. Allen, "is a point I have been aiming at for upwards of thirty years. Watson sent out some seed, which the colored settlers eagerly received, and a considerable quantity is now grown." But finding that obstacles were thrown in the way of the introduction of Sierra Leone produce, as well as that of Gambia, he sent the following spirited remonstrances to members of the government. To Lord John Russell he writes:—

"At Sierra Leone, the captured negroes at the different settlements have sown the cotton seed which has been sent to them from time to time, and they are now beginning to raise it in quantity. Several bales have been already sent over, and our manufacturers pronounce the staple good. From the Gambia, two parcels of paddy have been imported into this country, and passed the customs, but the third has been *stopped by the* machinations of the agents of the

slave-holders of North Carolina in this country, who wish to have the monopoly of the article. May I beg of thee to use thy influence with the Lords of the Treasury."

To Spring Rice, he writes:—"Is it not *monstrous* that the slaveholders of North Carolina, and *their agents here*, should be patronized by our government, while the agents of our colonies, who are doing what Wilberforce, Clarkson, Buxton, and all of us had been anxiously longing for, should be *discouraged?* Was it not deemed by some of the most active members of the present government, an object of paramount importance, to encourage the Africans to trade in the innocent products of their country, instead of the persons of each other? I cannot bring myself to believe that the Lords of the Treasury will ever sanction such proceedings. I have not the smallest interest in any trade to Africa, but I am sure it would be a measure of sound policy in the government, to encourage such of our merchants as are employing their capital in importing the products of Africa, and opening new channels for the exportation of our manufactures."

These remonstrances had their effect, and produced the following reply:—

"My dear Friend,

"I understand that directions have been given by the Treasury, to admit the cargo of paddy, on payment of the lower duty, and previously to any decision being made on the general question, the subject has been referred by the Treasury to the Board of

Trade for their opinion; the Secretary for the Colonies will also be consulted.

"Yours faithfully,

"J. RUSSELL."

Three bills, each by a different member, were introduced into Parliament, on the subject of capital punishment. After seeing Lord Howick on the subject, and reminding him that in more than one instance of late, innocent persons had suffered, "I then," says Mr. Allen, "proceeded to the Lord Chancellor's room at the House of Lords, as he had appointed: he came out to me. I held in my hand the *Times* newspaper, and expressed my grief on seeing in it a speech made by him in the House last night, in which he put the matter of the remission of the punishment of death, on the subject of *expediency*, and justified its infliction. This called forth some strong invectives against the supporters of the bills, and he said there were not one hundred persons to be found in the kingdom who adopted my notions on the punishment of death. I coolly told him there were thousands, and that the number was constantly increasing. I was pained at his sentiments, and soon afterwards came away.'

"*Eighth Month 1st.*—A day of jubilee. Eight hundred thousand of our fellow creatures released from slavery this day, in our West India Islands! My spirit is clothed with thankfulness. A large meeting was held at the Freemasons' Tavern, where the members of the Anti-Slavery Committee, and the friends of the abolition of slavery, dined together. I thought it right to attend the first part of the time. The Earl

of Mulgrave, who presided, made an excellent speech, and gave us much information on the state of affairs in Jamaica. Several other persons also spoke well.

I cannot describe my feelings, on beholding, on this occasion, the countenances of many with whom I had labored for a great part of my life, but who were now met together at the consummation. Reverent thankfulness not only prevailed in my heart, but I believe in the hearts of many present, and we were ready to exclaim, 'What hath God wrought!' I had some conversation with several whom I much wished to see, and endeavored to interest Lord Morpeth in favor of the introduction of the produce of Africa into this country, also T. F. Buxton and Dr. Lushington.

After having for more than forty years abstained from the use of sugar; on account of its being the produce of the labor of slaves, now, that they are declared free by the government, I recommenced taking it this day at Peter Bedford's."

That this testimony against slavery, small as it may appear to some, was not without an important influence, is evidenced by the following interesting circumstances: —

P. Elout, a judge, and a person of high consideration at the Hague, in conversation with Mr. G. W. Alexander, on the subject of slavery, said, "It is to William Allen I attribute all I have felt and done for the cause of the slave. When he was at the Hague, many years since, I was invited, together with a number of serious individuals, to take tea with him. I was then quite a youth. He took no sugar with his tea, which surprised me. I was more surprised by the

reason he gave for this. He told the company that he had long abstained from the use of it, because he could not, with peace of mind, partake of that as a gratification, for which thousands of innocent people were compelled to labor in cruel and hopeless bondage. I was struck with this example of self-denial, by so great a man as I thought him to be, in a thing so seemingly small in itself, and I was led to consider how great must be the evil of a system which could make so deep and so religious an impression upon his feelings. From that period my own sentiments have been engaged in the cause of the negro, and my efforts given to procure their emancipation in the colonies of Holland."

Mr. Allen had been long revolving in his mind an experiment which he now determined to make at Lindfield, to receive a select number of boys as boarders, each to pay £10 per annum for board, lodging, clothing, and education, in order to ascertain how far such an establishment might be made to support itself by the labor of the children in connection with the farm. He enlarged and fitted up the premises for the purpose of giving to each boy a separate room, limiting his experiment for the first year to twelve, and giving preference to boys from Ireland on whose behalf he had lately been so much interested. Whether all his plans at Lindfield succeeded to the extent of his expectations; and whether, without the leniency of so indulgent a landlord, the poor persons located on the farms would have been able wholly to support their families from the produce, may be questioned; but whatever arrears were *due on former* accounts, he cheered himself

with present prospects. "I leave Lindfield this time with a pleasing conviction that all the tenants are in a way to pay their rents." Some accused him of being too sanguine, and ranked his Lindfield experiments among the dreams of enthusiasm, but he nobly replies:—

"It is very possible that I am too sanguine. I remember what Charles James Fox said in the House of Commons when the friends of slave-merchants within those walls charged the abolitionists with enthusiasm; turning to the speaker, he exclaimed, 'Enthusiasm, Sir! why there never was any good done in the world *without* enthusiasm.' We must feel warm upon our projects, otherwise, from the discouragements we are sure to meet with here, they will drop through."

The spirit, however, in which opposition to his benevolent plans was met was very lovely and Christ-like. Hear him express it:—"I am hastening towards the close of all things here; the query arises, 'what lack I yet?' Answer, 'more of the meekness and gentleness of Chirst.' I am too sensitive on opposition to my views; more true humility is wanted. O, Thou who art all powerful, help! One mind really imbued with heavenly love, will shed a sweet influence upon all those with whom it is associated. Offences will come. I have been considering how important it is to endeavor to keep the mind in such a state of watchfulness as never, unnecessarily, to hurt the feelings of any one; to be kind and affectionate towards all by whom we are surrounded, and *to live in love; this* can only be attained by keeping under the influence of the Spirit of our dear Redeemer."

A severe attack of illness during the month of December brought him very low, but it was sanctified to produce an increase of the spirit for which he was so eminent. He observes:—"I have seen during this illness that my dependence upon, and faith in, my dear Lord and Master have not been so perfect as they should be; hence much of that anxiety which has been injurious to my health. I am well aware of the effect that the mind has upon the body, and earnestly desire to be enabled fully and unreservedly to trust in the name of the Lord, and stay upon my God."

During the latter part of 1834 and the spring of 1835 the most encouraging accounts arrived from different quarters of the fruits of his continental visits. Prince Galitzin informs him:—"The Minister of the Interior found his 'Colonies at Home' so useful that he ordered it be translated into German, and printed copies of it to be distributed in the several colonies of the interior of Russia. One of his friends informed him that there were now six schools on the Lancasterian method in Palermo, containing 1500 children and succeeding remarkably well." Don Angel Villalobos was sent to this country by the Spanish government to obtain information respecting the British and Foreign school system, in order that it might be introduced into Spain. "Thus," says Mr. Allen, "may we hope that the memorial which S. Grellet and I presented to the King and Queen when we were at Madrid was not without its effect." The Portuguese Ambassador and others met the persons sent from Spain (another having arrived) and felt they must not be left *behind in* this great work. The King of

Bavaria and other monarchs had printed and circulated Mr. Allen's agricultural work widely in their dominions. Every day brought him some good tidings that his labor had not been in vain in the Lord.

Besides the occasional visits of dignified and official persons at his residence at Stoke Newington, there were other visitors who, though often differing from him on points of religious doctrine and discipline, were heartily welcomed, and blessed by his piety and example.

Such notices as the following often occur:

Sir Stratford and Lady Canning, Count Jenison, the Bavarian Ambassador, Colonel Colebrooke, E. Mayer of Florence, and William Crawford, dined and spent the afternoon with us. We had much very interesting conversation on several topics. Religious toleration, and the importance of our conduct being governed by principle without reference to expediency, were amongst the subjects brought forward. I showed the company Jupiter and Saturn through my large telescope. They all seemed much pleased. It was a very agreeable visit, and everything answered well.

"*7th.*—Lord Brougham and Antonio Bergnese dined with us to-day; a satisfactory visit; the former was particularly interesting."

Here is an instance of receiving "an angel unawares:" Dear Isaac Hadwen dined with us to-day, and afterwards went up stairs to see my dear wife, who has been very feeble lately, and was not well enough to be with us; it was an interesting and agreeable interview; he is now in his eighty-second year, *and* speaking cheerfully of the help from above, which

had been graciously vouchsafed to him from time to time, he said, '*One* lift more and *that to Heaven!*' I was quite affected."

Professor Tholuck, of Halle, spent some time under his roof. On the day of his departure Mr. Allen says: "There being a large company, I took Tholuck and Thomas Shillitoe into another room, and we sat down together in silence, and had a sweet religious opportunity. I addressed our friend, who was greatly contrited; and T. S. afterwards said a few words to him. It was a season ever to be remembered.

"In a short note which he sent to me when on the point of departure, he says, 'My dearest fatherly friend, I thank you once more for all, I thank you more especially for the last holy quarter of an hour; we shall find it again, with its fruits, in eternity.'."

Soon after his return home, Tholuck again gratefully alludes to his visit to the man of God:

"Once more I address you from my study, to which the grace of the Lord has safely led me back, and in which, in the midst of the trials and numberless engagements of my station, I feel often refreshed and comforted by the recollection of all the good I have experienced in your blessed country, and more especially under your own roof. My dear paternal friend, I have no one here to whom I can look up for consolation, for exhortation and reproof; I am surrounded by hundreds who want continually to receive from *me*. Under such circumstances you will easily perceive how precious such a recreation as I have enjoyed must be to me. Oh! my heart pants for more communion *with* aged brethren from whom I can learn,

by whom I can be edified. The Lord, however, knows best why He desires me to take my only refreshment from the fountain, instead of the brooks and channels. I have resumed my public functions; I have before me a class of one hundred students, to whom I explain the Gospel of St. Matthew, a little band of from forty to fifty, with whom I meet for private conversation on holy subjects, and an audience of four hundred students, to whom I am allowed to preach the Gospel of Christ. I am happy to say that I am returned to this extensive field of labor with new spiritual and bodily energy. My dear Ernestus Mühler has none in England for whom he sends up warmer prayers than you and your family."

The declining health of his wife gave Mr. Allen great anxiety, but neither he nor Dr. Farre saw reason for immediate alarm. However, on the 12th of July, she became worse; he spent the evening with her, reading to her in the Psalms, and says "we enjoyed each other's society." During the night the symptoms were greatly aggravated, and she soon appeared to lose all consciousness. Her affectionate husband states, "I sent for Dr. Farre, but I have no hopes."

"*Sixth Month 14th.*—A day of distress and sore anguish, attending continually on my precious wife. The last portion of Scripture I ever read to her was the 31st Psalm, and the last verse I have gratefully to acknowledge was soon after verified in my own experience, 'Be of good courage, and He shall strengthen your heart, all ye that hope in the Lord.'"

15th.—My beloved seemed much in the same state, but rather more sinking towards morning. My secret

prayers were fervent and constant that our gracious Lord and Master would look down upon my inexpressibly precious companion, and in mercy favor her with an easy dismissal, and also that He would favor us with a sense of His good presence and love; this, I humbly trust, was granted. About half-past nine o'clock she was gently released, and I reverently believe that her blessed and purified spirit, through the merits and sacrifice of our adorable Redeemer, was received into His everlasting rest.

"We sat some time in silence: I then knelt down by the bedside, and was enabled to give thanks for the support graciously vouchsafed, and for the consoling trust that the spirit of the dear departed had been received into the mansions of rest and peace. I supplicated for those dear unto her, and that we, for the future, might serve our Great Master *still more* faithfully. It was indeed a memorable time; but O, how keenly *nature* feels! how she was made *a blessing* to me in every way! Her judgment was sound, her integrity great; much as she loved me, she always gave me up cheerfully for the service of the church; she was very diffident in speaking on religious subjects, and I believe refrained from adverting much to the future, for fear of wounding my feelings, as she well knew the depth of my affection for her. I little thought that First-day evening would be the last time we should be able to converse together, but precious is the remembrance of that day. Oh, how I shall miss her society and love!"

The funeral took place on the 22d, at Winchmore *Hill. At the* ground, Mr. Allen says, "my dear

daughter-in law, Elizabeth Hanbury, spoke sweetly. I have nothing more now to desire, but to be enabled to fill up the measure of duties and sufferings, and that through infinite mercy, and the merits of my dear Redeemer, I may also receive a peaceful dismissal, and rejoin her blessed spirit, together with the spirits of other beloved ones gone before, to unite in praising, blessing, and magnifying Him that sitteth upon the Throne and the Lamb for ever and ever.—Amen, Lord Jesus."

The sympathy of Mr. Allen's friends, and the testimony they bore to the character and piety of his deceased wife, tended to mitigate the keenness of his sorrow. Mr. Clarkson writes:

"You may imagine what my feelings were, when the intelligence of this morning was communicated to me, for it brought up, additionally, the recollection of early and interesting circumstances in my life, which it will always be dear to me to remember. The very first house in the country, about London, in which I was received and encouraged, in my early pursuits in the cause of the abolition of the slave trade, was that in which you now live, and in which she, my deceased friend, died. She and her brother Samuel Hoare and I, dined there together forty-nine years ago; it was then her father's, and I think he was present. I have always remembered that visit with gratitude, and I have never entered the house since, but a pleasurable feeling has come over me, which it is out of my power to describe; besides, she was always particularly kind to me, even to my last visit about seven weeks ago;

she seems to have possessed a sweet serenity and complacency of mind to the last."

Joseph John Gurney thus addresses him:—"Truly affected were we, my beloved friend, on arriving here last evening, to hear of the decease of our late dear cousin. I can truly say, that the intelligence gave me an unfeigned touch of *sorrow*. So are the tender ties which bind us to this passing world, broken one after another! So is the lesson read to us, from day to day, that life is but a vapor, and soon vanisheth away! I well know that the event must have been deeply touching to thee, but the eye of faith can pierce through the cloud, and embrace the flight of her purified spirit to an infinitely happier region. We cannot doubt that the end of her mortal career was perfect peace, and that through the infinite merits and mercies of the Saviour, whom she loved, and served, she is now joined to the countless company of saints and angels, who forever sing his praise."

Mr. Allen's weeping did not, however, prevent his sowing, for a fortnight afterwards we find he addressed the meeting at Stoke Newington, and "was much revived and comforted." On the 2nd of August, he again spoke in ministry at Brighton, and on the 9th there is the following entry:—"Finished writing to nineteen members of Parliament, urging them to support Buxton, Burrell, and Lushington, in the House of Commons, on the 13th, on the subject of the Mauritius."

The year 1836 is thus commenced:—"'Take thee another roll.' Ah! that which has been filled up bore *strong characters* of tribulation and woe. What may

be inscribed on the present is hidden from me, but bonds and afflictions are anticipated. O, that they may have the effect, under the sanctifying power of divine grace, of preparing the immortal spirit for a union with the saints in light. If so, it will be solely the effect of Emmanuel's love. I have no merit to bring forward, nor anything wherewith to recommend myself, but my utter poverty and want. I long to recline my weary head upon his dear bosom, and to sleep in him forever."

From the decease of his wife, Mr. Allen's two nieces, L. and E. Bradshaw, who had lived with him for some time previously, most sedulously attended to his comforts.

"In my bereaved state," he observes, "what a mercy it is to have two such kind care-takers as my dear E. and L. Let me remember my blessings, as well as my tribulations, which have not been few or slight in the course of my pilgrimage."

Mr. Allen had long been desirous of paying a visit to the south-west of Ireland, in order to obtain an insight into the moral and social condition of the peasantry, the agricultural resources of the country, the experiments in progress, under the sanction of Government on the lands of Pobble O'Keefe, in the county of Cork, and to promote some objects connected with education, and with his plan of home colonization. August was the time arranged for the accomplishment of his object. He was accompanied by his nieces, Eliza and Lucy Bradshaw, and John Harford of Chew *Magna*. After a fine passage of about twenty-five *hours* from Bristol, they arrived on the 7th at Cork.

From thence they went to Killarney, and the next day to King William's Town, on the lands of Pobble O'Keefe:—

"We passed through a wild boggy country, bare of trees, and saw many miserable cabins—a considerable number of which have neither window nor chimney. The children are uniformly in rags; it seems to be the practice to wear their garments as long as one piece will hang to another. King William's Town, which is about sixteen miles from Killarney, consists at present of a few houses; the inn and the school-house are finished, and the girls' school has been opened six days. The mistress was trained at Kildare Street, and she already has sixty-nine children in attendance. We were sorry to find that, instead of providing allotments for a number of poor people, who might easily support themselves upon the land by their labor, the plan seems to be, to form farms of sixty or a hundred acres and upwards. There are five thousand acres of crown land, and the result of experiments made upon three hundred acres of the bog are delightful. Land that two years ago was wholly unproductive, is now producing beautiful crops of corn, turnips, carrots and potatoes. This is the effect of draining, lime, and manure."

"*12th.*—This day was spent in an excursion on the lakes. The weather was delightful, the mountain scenery grand, and some parts most beautiful. We landed on several of the islands, and had some salmon-trout roasted before a fire, upon sticks of arbutus; it was exceedingly well done. A cannon was fired *opposite the* Eagle's Nest, where the echoes are very

fine. It is thirteen miles to the end of the lake, which is eight miles broad. The water is beautifully clear, though it has rather a darkish hue from the peat. We went round Turk Lake, the scenery of which is also delightful, but with all I did not feel in my element, and seemed to be doing no good. I had, indeed, a little serious conversation with the boatmen, and read them a paper on temperance giving them also copies of it to distribute."

When they entered Connaught a change in the costume was visible: the women universally wearing a sort of red petticoat.

"Lord Wallscourt came over for us, and took us in his carriage to Ardfry. We visited some of the neighboring cottages, but the darkness, dirt, filth, and rags are indescribable. Many of the proprietors, dirty and ragged as they are, have from six to ten acres of land, and their crops look well; but whisky and the priests are their bane, and it seems almost impossible to raise them out of their present state. My spirits sunk at the apparent hopelessness of doing much for them, except in the way of schools. Lord W. takes much pains to make them keep the manure from their doors; he has built a very nice cottage, and would let it with six or more acres of land, but none of the tenants will take it, because, 'His Lordship would expect them to keep it *clane*.'"

He describes the "head inn," in various towns, *called a hotel*, as "filthy dirty,"—beggars as swarming on market days, and the ignorance of the people as almost incredible. Leaving Galway, they came to *Oughterard*, and engaged a boat to carry them up

Lough Corrib to Ma'am, the voyage occupying seven hours instead of four, as the men had often to halt to bale the water out of their leaky boat.

The next day they started for Jack Joyce's country. Mr. Allen says: "We met Jack, with whom we had some conversation; he has a very peculiar expression of countenance, and I thought *looked unutterable things.* We drove to his house, by the side of an arm of the sea called the Killeries, which extends about eight miles, and is so deep and free from rocks, that it is said the navy of England might securely ride in it. The surrounding mountains are grand. We went some miles in a boat, and landed at a village on the other side, called Bundanah, belonging to the Marquis of Sligo; it is decidedly the most miserable place we have yet seen, children from eleven to twelve years of age, almost naked, one looked like a walking skeleton, with a few rags hanging about it. The huts are filthy, dark, and smoky, the people are a great deal worse off than many of the Russian peasantry; we took an opportunity of distributing a little money amongst them."

After visiting Castlebar, Sligo, Donegal, and Londonderry, they went to Brookfield, to see the new establishment designed for the children of the descendants of Friends in Ireland; for the better conducting of which, Mr. Allen afterwards prepared hints and suggestions. He rather largely engaged in ministry at Lisburn; visited Ulster, and taking leave of his friends in much affection, proceeded by Belfast to Dublin. His remarks on the state of the country are

applicable to its present condition, and, it is to be feared, will be, as long as the people are under the "heart-sickening slavery of their priests."

"The want of profitable employment for the wretchedly poor population of Ireland, must be a matter of astonishment to any scientific agriculturist, in passing through this country. Thousands of acres of easily reclaimable bog are frequently meeting the eye of the traveller, particularly in the southern and western districts. Limestone occurs in profusion; nothing is wanting but to convert it into lime, and apply it to the surface after the land has been thoroughly drained.

"The causes of misery of Ireland are complicated. They may with justice be, in some degree, referred to the want of suitable education, and consequent gross ignorance—to the want of a fair opportunity for the exercise of honest industry—to ecclesiastical oppression of some sort or other—to a blind subserviency to the priests, and, above all—to the immoderate use of whisky. This occasions the jails to be filled, and is the most frequent cause of the murders and catalogue of crimes, which have so long disgraced many parts of that unhappy land.

"It is cheering to observe a spirit of improvement manifesting itself in various directions. Thus, roads are being formed through districts which, for want of access, were placed beyond the protection of the laws; bogs are being drained; cultivated fields are creeping up the sides of the mountains, which were before almost unproductive of food for man; benevolent individuals and societies are actively engaged in promoting

instruction and encouraging industry; commerce is rapidly increasing; light and knowledge are spreading; and, in proportion as they prevail, we may confidently expect that superstition and ignorance will cease to exist. While, however, the large proprietors of the soil are adding to their revenues, through the improvement of their estates, the persons and cabins of the great mass of the people still exhibit a specimen of dirt, rags and wretchedness, not to be equalled in any other country in Europe; but we are consoled by observing, that public attention is powerfully excited in the consideration of what can be done to ameliorate the condition of the peasantry of Ireland."

Mr. Allen returned home in October, and in the next month visited the Meeting at Manchester, in which was brought to a close the painful business of separating from the Society of Friends a large number of good and holy men, who had embraced sentiments at variance with the opinions generally embraced by its members. The service had been peculiarly trying to his feelings on account of the affection he felt for the individuals; but he considered that the cause of truth was identified with the principles he supported, and that only one course was left—that of expulsion. At the close of the year we have the following epitome of affairs which distressed his spirit:

"The prospect of public affairs makes me low: corn rising; scarcity in America; bread tenpence halfpenny the quartern; potatoes dear; money scarce; banks in Ireland failing; Carlists prevailing in Spain; public funds falling; our religious Society shaken with

a tempest—all conspire to depress my spirits, but I still perseveringly look up night and day to my Almighty Saviour and Protector, with prayer for his sustaining support during the remaining days of my pilgrimage."

CHAPTER XIX.

VARIOUS INCIDENTS, INCLUDING A JOURNEY TO PRUSSIA, FROM 1837 TO 1840.

IN the course of the spring an object very near to Mr. Allen's heart seemed on the eve of realization. Mr. Ewart moved an amendment on Lord John Russell's motion in the House of Commons, "that the punishment of death be abolished in all cases except murder." A debate of six hours followed; "several spoke out nobly," but the amendment was lost, though only by one. Considering this a triumph, Mr. Allen had an interview with Lord John Russell and Spring Rice, to entreat the minister to give way:

"Lord John seemed to think that the public were not prepared for the measure; that even if it passed the Commons it would not go through the Lords, and if it did, and became law, that it would be repealed in a twelvemonth. I stated briefly my objections, quoting the words of Ewart, that an irrevocable punishment required an infallible judge. He allowed that there was a great deal in this. I said it was an awful consideration, that persons who had suffered this punishment had, in several instances, been discovered to be innocent of the crime; that it did *not* act in the way intended in the prevention of crime; that it held out *a temptation to* murder, in order to get rid of, perhaps,

the only witness. That we were, in this respect, reproachfully behind the nations of the continent. That although the proposed law was a great amelioration, yet, as it did not go the whole length, I had rather see the matter suspended for another year. They received what I had to say very respectfully, and I left them, relieved from the burden which had been upon my mind."

Things were very encouraging to his benevolent mind at Lindfield:

"Our boys' school is in a flourishing state, and we have great comfort and satisfaction in this third year of the experiment, so that we can now safely recommend it. We find that the habits of industry, in which they are brought up, have an excellent moral effect, and are also conducive to health and vigor."

Joseph John Gurney being about to pay a religious visit to North America, with the consent of the body of Friends; two days before his departure Mr. A. sent him the following memorial of his affectionate interest in his object:

"The love and sympathy I feel for and with thee, would have brought me to Liverpool instead of this letter, if circumstances had not been too adverse to the undertaking. May the sacrifice of *all*, which I believe thou hast made, be accepted by our Divine Master! and may He condescend to hear and to answer the ardent prayers which thy fellow-servants are pouring out before Him, for thy preservation, and for a blessing upon thy labors in His cause! May He preserve thee humble, and ever depending upon Himself, in all thy movements and undertakings; and then,

whatever may be the permission of His providence, in life or in death, thou wilt be sweetly and eternally *His own*, and He will give thee to feel that *it is so*. Remember those precious words, '*I know* my sheep, and *am known* of mine.'"

When our present sovereign ascended the throne, the Friends presented an admirable address. Mr. Allen describes the visit to St. James' Palace:

"We were first shown into the ante-room, the doors of which were thrown open, and the young Queen appeared sitting on the throne, at the further end of the presence chamber, a row of gentlemen-at-arms right and left. The Duke of Sussex was there, Lord John Russell, the Marquis of Lansdowne, Lord Grenelg, and several ladies. We advanced to within a few paces of the foot of the throne, when I read the address. The Queen listened with serious attention, and seemed as though the contents made an impression; she read her answer in a very clear and audible manner, and we then withdrew. The whole proceeding was highly satisfactory."

In the same month the following record occurs: "Dined with the Duke of Sussex at Kensington Palace; about thirty of the principal scientific characters of the Royal Society there. The Duke was very kind and affable, but there was too much of a *feast;* my heart was not in it, and I was favored to keep my place."

We have an interesting sketch of another scene: "Went to Seymour-street, to see F. Trembicka (recommended by the Baroness Drechsel); she implored me *to take her interesting* little son, Leo, to educate.

was affected at the interview; the poor boy took hold of my hand, and entreated me to stay longer. I must see what can be done."

Accordingly in the next month, when at Lindfield, he states: "I have engaged to receive Leo Trembicka at this school, and he arrived here to day."

About this time one of the pupils, who during a long illness had given many proofs of the religious advantages he had received at the school, shortly before he died, sent, in a letter to his friends, the following cheering testimony to Mr. Allen:

"I must conclude with dear love to my friend William Allen, to whom I owe more than I can ever repay for all his kindness. I would say more, but I cannot get words to express my feelings."

It was soon found that the apprenticeship clause in the bill for Negro Emancipation had been greatly abused by the planters. Mr. Allen was indefatigable in his efforts, by interviews with Ministers and official persons, and by the publication of information, to break the bondage of the slave at once. His account of the spirit-stirring time is graphic :—

"The cruelty and oppression of the planters of Jamaica, as exercised upon those poor sufferers, for whose redemption from slavery we have paid twenty millions, has been exposed in the face of day. 'The West Indies in 1837,' the result of a personal investigation by our friend Joseph Sturge, has created a great sensation, which has been further increased by the publication of parliamentary evidence. The Anti-Slavery Associations in all quarters are in a high degree of excitement, and petitions are loading the

tables of both Houses of Parliament, begging for the abolition of the apprenticeship clause, and the complete establishment of the freedom of the negroes, on the 1st of Eighth Month, 1838. It seems that the people of England will not now be satisfied with any thing short of this. Delegates are in town from Abolition Societies in England, Scotland, and Ireland. They are daily at Brown's Hotel, Palace-yard, close to the Parliament House. Lord Brougham, with whom I have labored in the cause for more than thirty years, is now exerting his powerful talents, with unparalleled energy. Our position is taken in *immediate* and *perfect emancipation.* We can have no more half measures; no more confidence in colonial assemblies; the Rubicon is passed—there is no retreat."

A race-course called the Hippodrome, near Notting-hill, was about to be legalized. Mr. Allen believed this would deeply taint the morals of the metropolis, and he at once set to work with others to defeat its success in the House of Lords. "On the 17th of May, I had," he says, "an interview with the Duke of Cleveland: he is rather elderly, and a member of the turf; spoke to him about the Hippodrome; he says he will oppose the bill in the House of Lords, for such things as race-grounds should not be brought so near the metropolis." The opposition was effectual, and the bill thrown out.

Intelligence arrived from Russia that his old friend Basil Papof, was confined in a monastery for his religious opinions. "When," says Mr. A., "will the rulers of this world cease from meddling with matters *that do not belong* to them?"

When Marshal Soult was in this country, Mr. Allen sought an interview to say a word in favor of the suppression of the slave trade. He received him very kindly, and expressed a concurrence in the belief Mr. A. expressed, that if these two countries cordially united, they might, in a great measure, put down slavery. He said it was his ardent wish, and that of his nation, or government, to follow our example; but, he added, they were waiting to see the result of our experiment.

Dr. Adam Clarke's Commentary on the Gospel of St. John had for some time interested and instructed him in his morning readings, and believing that others might be equally benefitted, he published the Gospel, with some of the Doctor's notes and a few of his own, for general circulation.

His old friend, poor Joseph Lancaster, was knocked down in the street in New York, by a frightened horse, on the 22nd of October, several of his ribs were broken, and his head was much lacerated. He was so much injured, that he died the next day; but J. Gayler, an old pupil, who was with him, says, that he had been for some time past 'ripening for heaven,' and that he died in a sweet state of mind. His last letter was from Philadelphia, in which he announced his intention of again visiting his native country, and of renewing his old friendship with his first and best friends, William Allen and William Corston, Esqrs., from whom he had received unbounded kindness, and most important services."

At the close of 1838, a young man in one of the *bands belonging* to the troops stationed at Chatham,

became decidedly pious, and embraced the principles of Friends. He could no longer comply with the regulations of the army, was cruelly treated, sent to prison, and afterwards to the hospital as a lunatic, where the reducing measures resorted to endangered his life. Some friends raised twenty pounds to procure his discharge, but his services in the band were considered much too valuable for this sum to be accepted. Mr. Allen took two friends with him and went down to Chatham—saw the colonel, and obtained a promise from him that he would put no obstacle in the way of his discharge. The following day, Mr. A. had an interview with Sir John Barrow, with whom he was well acquainted, and in a short time, the young man was got clearly off, to his inexpressible comfort.

Though now in his 70th year, and feeling many of the infirmities of advancing age, Mr. Allen thought it very desirable to cultivate an acquaintance with young persons, and for this purpose engaged to devote one evening in a month to their amusement and edification, and expressed afterwards the highest gratification in those engagements.

Rest seemed most desirable, but the principle of disinterestedness, which was so manifest in his conduct, received a still greater illustration in avowing his determination to accompany Mrs. Fry and her brother, Mr. S. Gurney, in a religious visit to the Continent. On the 26th of February, 1840, they started for Ostend, and held meetings for worship, and for promoting benevolent institutions at Bruges and Ghent. At Brussels they had an interview with the *King of Belgium*, and pressed on his attention the

education and employment of the poor, and the abolition of slavery. Mrs. Fry asked leave to introduce her daughter, Mr. Allen's niece, to which the King "most pleasantly agreed." Many most important meetings were held, and information on important topics diffused through the upper ranks of Belgic society. On the 9th of March, Mr. Gurney and Mrs. Fry set off for Holland, and Mr. Allen, Mr. Josiah Forster, and his niece, went to visit the agricultural colonies near Tournhout.

"On our way we stopped for J. F. to visit a community of Trappists; he reports that there are fifty of them who never go out of the inclosure, but remain there until their death, submitting, in the mean time, to many austerities. They dig their own graves, and during some part of the day are engaged in manual labor on the farm; they have but one meal in twenty-four hours. They go to bed at six or seven in winter, and eight in summer, and rise in winter at twelve and in summer at two, are engaged in prayer till four, and have prayers six times a day besides. They are enjoined never to speak to each other, except 'Souvenez vous de la mort.' A skull is fixed against the wall, with a skeleton hand, pointing to a dial plate. They wear a coarse woollen shirt next them, which is only changed once in three weeks. The porter, on opening the door for J. F., fell upon his knees before he entered into conversation with them."

The party proceeded to the Hague, where members among the higher ranks were invited to breakfast and other meals at their hotel, in order to drop good seeds *into their* hearts; and not only here, but throughout

the entire journey, to excite an interest on subjects of public utility, which was the great object of their journey. The same course was adopted at Hanover. Mr. Allen tells us :—

"We waited by appointment upon the Prince Royal, who is blind; had it not been for this blemish, he would have been a fine-looking young man. The conversation turned upon prisons, war, liberty of conscience, the Scriptures, slavery, etc. I was grieved to hear some of his sentiments. He gave full credence to what a Scotch lady from the West Indies had told him of the happiness of the negroes in their state of slavery, and he considers that the prisoners here are treated too well. Upon these subjects and some others, I labored to impress him with the truth. In reference to the Scriptures I maintained that our duty to God and to man was so clearly laid down in them that those that run may read; he, however, seemed to think that it was necessary to have them explained, and I left the poor young man with a heavy heart."

The interview produced the following letter :—

"To George, Prince Royal of Hanover.

"May it please the Prince,

"The interview with which my dear friend Samuel Gurney and I were favored to have with thee yesterday has excited feelings of sympathy which it is difficult for me to find words to express. May the present permission of Divine Providence lead thee, dear Prince, to apply with still increasing earnestness for the outpouring of the Holy Spirit, which the Son of God *encouraged his* followers to believe that the Father

would give to those who ask Him, see Luke xi, 13. The grace of God, which comes by Jesus Christ, was not confined to the apostles and primitive disciples, but it is given to every true believer in the present day, as the Comforter, the sure Guide, the infallible Teacher.

"If we are desirous above all things to be found performing the will of God, without which we can never be permanently happy, and are endeavoring to keep the precepts and commandments of Christ, then will our duties be made plain and clear to us by the Holy Spirit; precious indeed are the promises made by our blessed Redeemer himself to those who give proof of their *love to Him*, by keeping his commandments, as we may read in John xiv, 21, 23, 25, 26. To the teaching of the Holy Spirit I would most affectionately recommend the Prince; it will lead him to discover what the divine will concerning him is, will give him strength to perform it, and enable him to avoid those things which bring condemnation and sorrow.

"Thy exalted situation exposes thee to many and peculiar temptations and difficulties, which render the injunction of our Divine Master to 'Watch and pray' of the very utmost importance to be observed. It was well remarked by the illustrious Judge Hale, that an inward attention to the influences of divine grace will enable a man to conduct himself wisely even in the concerns of this life, and by such attention many of those dangers to which we are liable in this state of existence may be avoided.

"I have greatly desired that thou mightest deeply *study* the precepts of our dear Lord and Saviour, as

contained in the Scriptures of Truth, and make them the rule of thy conduct, with prayer that they may be applied by the same Holy Spirit which gave them forth to thy particular case, under every changing circumstance of thy life; then wilt thou be concerned to promote and encourage that righteousness which exalteth a nation, wheresoever, and in whomsoever it may appear, and to discountenance and put down whatever has a tendency to demoralization and vice. Thus thou mayst become in the divine hand one of the greatest blessings to thy country.

"My dear friend and his sister, Elizabeth J. Fry, join me in the warmest wishes for thy temporal and eternal well-being; and be pleased to accept them from a sincere friend to the House of Brunswick.

"WILLIAM ALLEN.

"*Hanover, 6th of Fourth Month (April), 1840.*"

The following day they went to the palace by invitatio of the Queen. "Prince George," observes Mr. Allen, "came into the room, led by the Princess Albert of Swartzburg, daughter of the Queen by a former marriage. I had a good deal of conversation with the Prince, and this time he appeared really amiable, and far nearer in spirit than in our former interview. The Princess seems a sensible person, and I entrusted *her* with my letter to read to the Prince."

"When the Queen came in, she apologized for not being ready, saying it was in consequence of her necessary attendance upon the King. She received us in a very respectful, amiable manner, and appeared in a *sweet frame of mind*. She had much conversation

with E. J. F., who pressed upon her attention the subject of ladies' committees to visit the prisons, and she gave her full sanction to the measure. We were nearly an hour at the palace. The ladies in attendance, and indeed all present, seemed under tender feelings. Glory to him through whom alone all good comes, and blessed forever be his adorable name!"

Arriving at Magdeburg, they visited the prison, and dispersed Mrs. Fry's "Address to Prisoners" among its inmates. Proceeding to Berlin, they took up their quarters in the Hotel de Russiè. Here their *conversazioni* were attended by many of the highest nobility, and influential persons of every grade in politics and religion were anxious to listen to their valuable communications. With the Crown Prince and Princess, the present King and Queen of Prussia, they had frequent interviews. A bond of indissoluble friendship was formed between the Princess Wilhelm, a woman of exalted piety, and Mrs. Fry, which death alone severed, to be renewed in that world of light into which they have both entered. Two years after this date, when the writer was at Berlin, the savor of their meetings held in the saloon of the hotel for worship—the untiring energy displayed by this little band of pilgrims to mitigate human misery, and to diffuse Christian knowledge—the graceful, tender, and disinterested manner in which their experience was given—rested on the minds of those with whom they mingled with the freshness of unabated joy.

Mr. Allen determined to address the King by letter on the subject of the persecuted Mennonites, who had been banished from Prussia for their religious opinions.

After asking permission "for three natives of England to claim the King's attention for a short time," and stating the chief objects of their visit, Mr. Allen observes:—

"The accounts we have heard of the pious disposition of the King, and the proofs we have seen, as already stated, embolden us to prefer our humble petition on behalf of some of his subjects, to whose case our attention has been drawn, in a very lively manner, on account of some hundreds of Prussians passing through England to a foreign country, in order to enjoy the privilege of worshipping God in a manner which they think most acceptable to him, and their bounden duty. We were much struck with the reply which some of these made, when questioned as to the cause of their emigration, whether it was political or not. They seemed hurt that such a question should be asked, and earnestly stated that they were ready to lay down their lives for their King, and would wish to remain in their country if they might be permitted to worship God in their own way. Now, perhaps some of these people may have acted imprudently, and given just cause of offence to the King,—and so far we can give no opinion; but, simply on the bare fact of their feelings on the subject of religion, may we venture to entreat the King to reconsider their case. We believe that the way in which a man may think it right to worship his God is a matter entirely between God and himself, for no man can answer for another at that tribunal before which we shall all be finally judged. And we would most respectfully query of *the King, whether, if* his poor subject be a good hus-

band, father, and neighbor, doing injury to none, but all the good he can to those about him; if he cheerfully pays his taxes, and faithfully supports the government that protects him,—whether he might not be safely permitted to act for himself in a case in which he alone is responsible. Bear with us, O King, while, in Christian simplicity, we lay this matter before thee; for we would not have ventured to do it from any other consideration but that of religious duty."

Soon afterwards the King sent a letter in reply, addressed to "Mr. Allen, Mrs. Fry, and Mr. Gurney," and thus alludes to the Mennonites:

"In regard to your petition for those erring Lutheran separatists, who, from misunderstanding and ill-will, have thought right to leave their country, you will have learned, through those I appointed to inform you, the real state of the case; that every means of gentleness and kind remonstrance was urged in vain, to convince them that they left their country without just grounds, as their liberty of conscience was not interfered with, but that their extravagant demands could not be complied with, being perfectly inconsistent with the order of the church.

"FREDERICK WILHELM."

May the present sovereign of that widely extended territory learn the principles of civil and religious liberty in a better school; for if "the order of the church" is to be the rule, beyond which religious liberty is not to pass, every one who thinks differently *from* that established, but often unscriptural "order," *must* be persecuted.

On the 25th of April they proceeded to Wittemberg, Leipsic, Dresden, Weimar, and Gotha, prosecuting their enterprise in a similar spirit of liberality and devotion. At Erfurt they stopped to see the Augustine Convent in which Luther first began his career. The building is now converted into an orphan house, but his apartment is preserved as nearly as possible in its original state, and contains his portrait, Bible, and other relics. Here he spent several years of his life; at the altar in the chapel he read his first mass, and here, perhaps in this very cell, he first studied the Bible, a copy of which he never saw until he was twenty years of age, when he picked up one by accident in a corner of the library.

When at Eisenach, they went to the castle of Wartburgh, celebrated as the asylum of Luther for ten months, to which he was taken prisoner by the device of his friend, the Elector of Saxony, where he passed for a young nobleman, under the assumed name of "Junker Georg" (Squire George). During the time spent in this solitude, which he called his "Patmos," he wrote several works, and completed a large portion of his translation of the Bible. The chamber which Luther occupied appears to have undergone little change; it contains his table, three-legged stool, and inkstand; he has himself described, in his writings, the attacks of the devil, to which in some of his solitary hours he felt himself subjected; and tradition says, that he *repulsed* these attacks by throwing the inkstand at the head of his adversary. In confirmation of this assertion the inkspots *are shown* upon the wall.

Returning by Cologne and Antwerp, they arrived in London on the 6th of May.

The next month Mr. Allen attended the World's Convention of the Anti-Slavery Society. The venerable Thomas Clarkson, infirm and aged as he was, had yet strength enough to come up to London, and was placed in the chair as president, on the memorable occasion. In order to spare his feelings, an intimation was given that it would be desirable to omit the demonstration of applause, so usual in popular assemblies; and the solemnity of the pause which took place before the business began, was far more striking than any noisy expression.

During the month of July, Mr. Allen set out for Ireland, to promote agricultural plans for the laboring poor, in the county of Galway, where two young persons, who had been at his school at Lindfield, were residing. Though it was a considerable exertion, he seemed well satisfied that the object of his journey had been accomplished, and began immediately to prepare himself for another tour in the south of Europe. This occupied three months, and enabled him to revisit the Ban de la Roche, Stuttgard, Hoffman Orphan School, at Kornthal, and the Donaumoos. At Constance he saw the large square stone, on which the martyr, John Huss, stood, when he was degraded and condemned to be burnt; and, sighing, said, "this cruelty was perpetrated by persons, who, under the mask of religion, claimed the right to exercise ecclesiastical authority." Geneva, Berne, Basle, Carlsruhe, and other parts received his friendly counsel. At Ghent he had several interviews with the English workmen, and

completed the arrangements for a school for their children, and a library for their own use.

On the 28th of October he again raised a tribute of thanksgiving to the Great Preserver of men, at Stoke Newington.

In December he was gratified by receiving from the present King of Prussia a letter addressed to Mrs. E. Fry, Mr. Allen, and Mr. Gurney, in which he returns his best thanks for our kind letter, "united with the sincere wish," he says, "that the 'three golden homage medals enclosed hereby, may afford you some pleasure, and be a constant remembrance of me.'"

The year was closed by the good man with the following acknowledgment of the Divine goodness:

"*Twelfth Month 31st.*—This year I have spent five months on the continent, and travelled about five thousand miles by sea and land, and I have gratefully to acknowledge the goodness of our Almighty Preserver, who supported me and kept my spirits from utterly sinking in low seasons. Though sometimes I am afraid to call myself the Lord's servant, and am almost ready to wonder that I should feel peace in attempting publicly to advocate his blessed cause, yet I may acknowledge that through the influence of His Holy Spirit, He has, at some favored seasons, enabled me to preach His everlasting gospel to my own humbling admiration.

"O, I have very *distinctly* felt that the power and ability were solely from Him, and that *no* merit attaches to my poor self. To Him be *all* the praise of His *own* work!"

CHAPTER XX.

DEATH OF HIS NIECE—HIS LAST ILLNESS, AND HAPPY DEATH.

FOR a long time Mr. Allen's house at Stoke Newington had very much resembled that of Lazarus at Bethany. There the Saviour's presence was oft felt and enjoyed by the three favored spirits who communed together of his love and grace. His two nieces watched over him with the tenderest care, and his own gentle and loving spirit repaid them from the stores of his large religious experience and scientific knowledge. Few families were more happy, but, as in the family at Bethany, death hurled his dart at the most unlikely of the group.

In the first three m nths of the year 1841, the influenza was exceedingly prevalent and fatal. One of his nieces (Eliza) was attacked by the epidemic. He thought her recovering, and she did not think herself sufficiently unwell to have medical advice. "But on the 29th March," says Mr. Allen, "about six o'clock in the morning, her sister Lucy was struck with a change in the dear creature when she coughed, and ran down to call me. I was dressed and in my study, and it is remarkable, that in my private retirement before the Lord, which was then over, I had

prayed, upon my knees, for these two dear objects of my care and solicitude; but little did I think that my precious E. was then about to be gathered to her everlasting rest. I ran to the bed-side,—she seemed in a sweet sleep, but was very pale; it was evident that life was ebbing out, and she scarcely breathed after I entered the room. There was neither sigh nor movement,—not a feature was disturbed; a heavenly serenity marked her placid countenance, which was lovely in death. Surely there never was a sweeter or an easier transition from a world of trial and conflict to the regions of love and bliss! I firmly believe she sleeps in Jesus: and O, that my last end may be like hers!"

Her remains were interred at Stoke Newington, next to those of Mr. Allen's mother. Mrs. Fry was helped in an extraordinary manner at the solemn service, and even the loving uncle spoke for a short time at the grave from the precious and heart-reviving words, "Where I am, there shall also my servant be."

His own health seemed as good as might be expected for one in his seventy-second year, who had never refused to labor. In his "Lindfield Reporter" he continued to write papers on subjects of immediate interest, and distribute them widely. Religious persecution found in him so decided an enemy, that to engage his pen, and, when able, his energies, against any ecclesiastical oppression, it was only necessary to prove an individual a sufferer on account of his religious opinions, whatever those opinions might be. A long and able article was written by him, to defend *Mr. Baines of* Leicester, who was imprisoned for the

non-payment of Church rates, and presented to Lord John Russell, the writer telling him at the same time, "I suppose we shall not agree upon that subject." It was, however, received very kindly. He also wrote and published a letter of great interest and power, to the King of Norway and Sweden, on behalf of Friends and members of other religious denominations, who had been bitterly persecuted for not submitting to the tyrannous rule of the priests, and which, by assisting to rouse public opinion, contributed to obtain eventually more liberty for the oppressed.

Occasionally he took the chair at public meetings, and assisted to gain the ears and votes of members for important bills on education and the cause of humanity, which were under discussion in the house; but the chief of his time was given to ministerial efforts, and friendly association with those to whom his influence might be beneficial. Lord Brougham appears to have been a frequent visitor at Stoke Newington, sometimes coming to dinner without invitation, and cheering his old friend with his vivacious conversation and sparkling talents; pious foreigners also, were sure to find a welcome, and had almost learned to look upon Mr. Allen's house as their home.

But as his infirmities became more visible, communion with God was more prized and enjoyed. At the commencement of the year 1842, he records,—

"I am much oftener than the returning day looking towards the end of all things here, and fervent prayers arise for an increase of faith and love. O Lord, make *me* and keep me thine, in time and in eternity! Strong *cries* ascend, by night and by day, to our Advocate

with the Father, through whose atoning sacrifice alone, pardon and reconciliation can be experienced.

"I am now in my seventy-second year, and my bodily powers are gradually failing. O, that the inner man may be renewed day by day!"

Every act of life seemed more than ever tinged with the celestial rays of his setting sun, and all who came in contact with him heard and saw that his conversation was in Heaven, from whence he looked for the Saviour.

His present Majesty the King of Prussia having visited this country in the early part of this year, the Friends drew up an address, and presented it to him at Mrs. Fry's, at Upton, during a short visit which his Majesty made to this honored saint. "On my informing him," says Mr. Allen, "that I held in my hand the address, and inquiring whether he would be pleased to hear it, he immediately replied, 'with the greatest pleasure.'" Mr. Allen then read it, and observes,

"Much solemnity prevailed during the reading, and was evidently felt by the King, who made short remarks from time to time, denoting his approbation. After it was finished, I ventured to add that this passage of Holy Writ had much impressed my mind, 'Them that honor me, I will honor, saith the Lord.'"

Though Mr. Allen's whole life had given evidence of a singularly close walk with God, and a preparation for any event which God might bring upon him, yet his friends could not now help observing a maturity of humility and faith which betokened that his heavenly Father was about to call him home. Amidst *many symptoms* of declining strength which he ex-

perienced in the summer and autumn of this year, grace seemed to grow stronger—as the outward man perished, the inward man was literally renewed day by day.

"I feel," he observes, "deeply that I have nothing to trust to in going out of life but the mercy of God in Christ Jesus, the Great Shepherd of the sheep. 'Not by works of righteousness which we have done, but according to his mercy He saved us by the washing of regeneration, and renewing of the Holy Ghost.'"

And it is pleasant to know that his companion in tribulation and labor for Jesus Christ, Stephen Grellet, when he grew grey in his Master's service, experienced similar support from the doctrines which for many years he had faithfully and lovingly preached before kings and beggars. In a letter to Mr. Allen dated the 14th of March, 1842, he gives a description of his state and anticipations:—"In body and mind I am but feeble, but I neither repine nor sink below the hope that the glorious Gospel of Christ inspires; rather shall I tell thee that these are days both of building up and of trying the certainty and efficacy of our christian foundation, Christ, our rock. Let us strive to have our dwelling on Him, then the floods and the winds will beat in vain."

If, however, the flesh was weak through age, the spirit was willing; for Mr. Allen's whole soul seemed earnestly engaged in endeavoring to fulfil the command of his Lord, "Occupy till I come." In considerable indisposition he attended meetings of his own religious body in Northamptonshire and Sussex, and

returned home much exhausted. When those who loved him ventured to suggest that he must relinquish engagements which appeared too much for his strength, his reply was, "No; we must be more diligent in promoting the Lord's work on the earth."

In October, at Lindfield, he was seized with severe illness, which greatly enfeebled his frame and circumscribed the energies of his active mind, yet the chief features of his piety here manifested themselves—confidence and peace. When his tenderly attached relative expressed fears for the result, he would reply with inexpressible calmness, "Let us trust; we shall be helped." Under the conviction which most of his friends entertained that he would not recover, his much loved friend Mr. Joseph John Gurney addressed to him the following exquisitely beautiful expression of his sympathy and affection:—

"*Norwich, Ninth Month 26th, 1842.*

"MY DEARLY-BELOVED FRIEND WILLIAM ALLEN.

"The accounts which I have received of thy illness are such that I can hardly venture to hope that thou wilt receive this letter; or, if received that thou wilt be able to hear it read or read it. But in the possibility of a change for the better I can hardly do otherwise than express the deep and tender interest my wife and I feel respecting thee, and how it will *gladden* our hearts should we be permitted to hear of thy being restored to thy friends and to the church. If not, we are assured that all will be well, and that a glorious entrance is prepared for thy immortal spirit, through

the blood of Jesus, into his everlasting kingdom of rest and peace.

"Thou hast been a kind and faithful father in the truth to me; and *heartily* do I love thee. So long as memory lasts I shall never forget thy kindness; and sweet is the hope that, deeply unworthy as I am of the least of the Lord's mercies, we shall spend an eternity together in peace and joy unutterable. It is unspeakably precious to have this hope, and to know it to be as an anchor of our souls, sure and steadfast. Yet I desire to speak of such things with diffidence, and even with fear and trembling.

"As for thee, dearest friend, thou shalt 'see the King in his beauty, (as I verily believe), thou shalt behold the land that is very far off. Thine eyes shall see Jerusalem a quiet habitation. Not one of the stakes thereof shall ever be removed, neither shall any of her cords be broken. There the glorious Lord shall be *unto thee* a place of broad rivers and streams,' even streams of joy which shall flow for evermore.

"It will be very sweet to me shouldest thou be able to receive this token of my warm love and gratitude, and of my humble confidence in the Lord on thy account. But if it be ordered otherwise, these lines will serve to assure our dear friend and sister L. B. of our hearty sympathy under this fresh trial of her faith.

"I am ever thy attached friend,

"And younger brother in Christ, (as I humbly trust),

"J. J. GURNEY."

When able to think, the impression he had of the *design* of this affliction is thus expressed to a friend:—

"I believe this illness is sent in mercy to me, to wean me more and more from all things here below, and to make me look more steadily to the end of time."

It pleased God, however, to restore his health so as to enable him to resume some of his former avocations. Some in which he had long taken pleasure, and which had given rapturous delight to others, were now to be abandoned forever; yet the privation was borne with sweet submission to the divine will.

"I have been considering respecting the continuance of the lectures (to children at school); it seems now quite out of the question for me to resume the occupation, after having been engaged in delivering them between forty and fifty years."

To those who were much in his company it was refreshing to hear him speak of the mercies by which he was surrounded, and cheerfully turn from his increasing infirmities to his unmerited blessings. However low and weak he felt himself, the words of consolation flowed as from a fountain to the afflicted and mourners in Zion. He would forget his own sorrows in comforting them. In worship, the influence of his humble, reverent frame of mind, begat corresponding emotions in those who heard his petitions. A few of the sentences uttered in his last public prayer at Stoke Newington were caught and recorded,—not so much for their peculiarity as for the impression they produced by the fervor of devotion and great brokenness of spirit with which they were accompanied.

"Permit us, O, Heavenly Father! we beseech Thee, *to plead for* the children of this people, that thou

wouldst be pleased afresh to extend to them the visitations of thy love. Draw them, and attract them to thyself, make them thy children; stain, we beseech thee, in their view, all the attractions of this world. Preserve those that love thee, through all, and grant that by thy power they may be kept from falling, and finally be presented faultless before the throne of thy glory, with exceeding joy!"

During the year 1843 he divided his time between Lindfield and Stoke Newington, withdrawing from public engagements, and chiefly confining himself to attendance at meetings on the Lord's day. In October Mr. Samuel Gurney paid him a visit at Lindfield which, while it gave much gratification to the invalid, is thus described by Mr. Gurney:—

"I look back with pleasure and satisfaction to the few hours I spent at Lindfield yesterday. To witness our endeared friend in harbor, and favored with a portion of heavenly peace, is cause for thankfulness to all his friends."

Two days afterwards he attended meeting, and remarked that it was *a good time.* In returning home he visited an invalid, with whom he conversed cheerfully, and the day being very fine, he walked into his garden and field. He observed to his niece how particularly comfortable he felt, adding, "I am afraid, my dear, we are almost *too happy.*" In reply to an observation respecting the favor it was to experience such peace, he said, "Yes; but I have no wish to stay here, except for a few of you, who are *very dear* to me." He spent much of the evening in reading, but the next day became very seriously indisposed, and, from his

sudden prostration of strength, little hopes were entertained of his recovery. During his illness, affectionate consideration for those around him strikingly marked his character, and though extreme weakness at times clouded his mental perceptions, the badge of discipleship was uniformly the clothing of his spirit; concerning which one of his friends remarked:—

"It is very comforting—very beautiful, to see love and trust continuing, when all other powers are dulled, or hidden, by the decay of the perishing tabernacle. It seems to realize the remark upon the eternal nature of charity, or love—that when prophecies shall fail, and tongues shall cease, and knowledge shall vanish away, faith, hope, and charity may still abide; and, it is added, 'the greatest of these is charity.'"

Several special comforts were granted him in his enfeebled condition: one, which he gratefully acknowledged, was having such a quiet retreat as Lindfield "in passing away;" another, respecting which he made nearly the last record in his diary, was—"being affectionately cared for by my niece Lucy Bradshaw, who has long smoothed the path of my declining years, and done all in her power to supply the place of my only child."

One morning when he felt low and sinking, his spirit was revived and cheered by a letter from his beloved friend, Stephen Grellet, who, like himself, seemed to stand on the margin of glory, to look in and claim its joys, through the Redeemer, as his own.

"The tidings respecting the great feebleness of thy outward man, can but deeply affect me; for my attachment to *the whole* of thee, the outward man, and inner

also, is strong. In this twofold capacity, we have felt great fellowship and nearness; and have very harmoniously shared bodily and spiritual hardships, and consolations not few, from the presence of the dear Master, our blessed Redeemer. My soul is, at times, contrited under the remembrance of these seasons; and I behold also, gratefully, how very near to us was the Lord, in times of perplexity and suffering, yea, not less than in those of consolation and joy.

"To me, to hear of thy near indwelling in the Lord, is a great joy. If thy steps, in carrying about *now* thy enfeebled outward man, are faltering, thy inner strength is so renewed, as to enable thee, with an attention not divided, as heretofore, by very important and benevolent engagements, to walk closely with thy God. In thinking very sweetly of thee, I have remembered Enoch, with the consoling view, that bye and bye, when these faltering limbs can no longer bear up the outward frame, thy dear spirit will be translated into that better habitation, prepared for thee by thy dear Saviour. Till this blessed period arrives, that saving help, which has enabled thee in many ways to serve God and man, now also enables thee, and will to the end enable thee, to love Him, and thereby, also, to glorify Him. The power, the opportunity for the occupation of the Lord's excellent gifts, doth fail—it will cease; but that *to love* Him, to His redeemed ones, continues for ever. Has not this capacity increased with thee, my dear friend? It is a foretaste of what it will be in its fulness during the ages of eternity."

Nor did his endeared friend Joseph John Gurney

forget him, when it appeared yet more evident than when he wrote before, that the aged pilgrim had well nigh crossed the waters of Jordan. The following expressions of faith and love, though very grateful to his feelings, almost overpowered his tender spirit:

"My heart is truly with thee, and I trust living desires do ascend for thy support and consolation; and yet, I hardly know how to ask anything, either for thee or for our dearest sister Fry; because I feel such an unmoved and unmovable confidence that you are both under the special and all sufficient protection of Israel's Shepherd, who is graciously touched with a feeling of your infirmities, ever lives to plead your cause, and will, we fully believe, administer to you, at the end of your mortal race, whenever it may come, a 'far more exceeding and eternal weight of glory.' The Lord be with thee, even very near to thy inmost soul, my endeared friend; and rest assured, that as the mountains are round about Jerusalem so *is* He, and so *will* He be, round about thee from henceforth, even *for ever*."

A letter arrived from Africa also, from a young man of color, who was trained at the Borough-road School, conveying very interesting and important intelligence of the progress of education and commercial enterprise. The good old man on hearing it had all his ancient feelings of interest on behalf of that country revived, and said, "It seems as though the fruits of some of my labors to promote the commerce of the natives were now appearing."

Living faith in a risen Saviour, who appeared in the *presence of God* for him, and was about to show him

His glory, gave vigor, not transport—for to that he was not constitutionally inclined—to his humble spirit. "I have been sustained," he remarked, "in this illness beyond what I could have expected—nothing but a sense of the Lord's presence *could support* at such a time." On another occasion, when there appeared a little struggle against despondency, he exclaimed: "The Lord never will forsake those who trust in Him," and with an energy peculiarly his own, he added, "*He never will.*" The Scriptures were a fund of joy and peace to him. His soul was refreshed and animated when passages were read, which described the conflicts of those who had fought the good fight, finished their course, and kept the faith. Portions of the memoirs of "Early Friends," and of eminently pious persons, who had struggled against the tide of fashion and prejudice, and with the spiritual weapons of the Gospel fought for the emancipation of mind and of religion, when read to him, gave a peculiar joy to the anticipation of heaven itself, and he would say, "I feel comforted in the hope of being one day united to all those worthies *for ever.*" But as the presence of Christ here was his greatest joy—that presence in unclouded vision and actual abiding companionship was his glorious hope. Hence death had lost its terrors, and the very anticipation of it, in consequence of what followed, did

"Gild his bed of death with beams from heaven."

The last recorded words he uttered, with tears of joy rolling down his cheeks, were, "Oh, how often I *think* of those gracious words of the Saviour, 'That *they* may be with me where I am.'" Into that un-

speakable bliss his redeemed spirit entered on the 30th of December, 1843.

His remains were interred at Stoke Newington, where a large assembly paid them the last mark of respect, and several ministers among the body of Christians to which he belonged officiated. There his sleeping dust remains till the morning of the resurrection, when the Saviour he loved and served shall summon him to His presence, and to the general assembly and church of the first-born, gathered out of every nation, tongue, and people, to enjoy in their society the "full flowings of gospel love," which he lived to propagate and illustrate.

CHAPTER XXI.

SUMMARY OF MR. ALLEN'S CHARACTERISTICS.

It is presumed that few can read the preceding records of the piety and labors of Mr. Allen without forming a high estimate of his character. That which gives it importance and value is its adaptedness to ordinary life. It is a character which can be formed, and in most respects imitated. Where similar native genius does not exist, or opportunities for usefulness among the upper ranks of society are not afforded by Providence, imitation in these departments of his career would be folly. These, however, were accidents in Mr. Allen's life: they did not constitute *his moral power*. Some persons, by their inventive and imaginative faculties, are capable of placing forgotten or novel objects in so strong a light, and with such new shades of beauty, as to command the admiration and rouse the attention of thoughtful minds; but their moral character is the fly in the pot of ointment, either contradicting their theory or preventing the development of its usefulness. Others are thrown into regal and noble society, but their chief object is to introduce themselves or their friends to station and wealth. They do not appreciate a kingdom founded in righteousness, and therefore seek not opportunities to sow the seeds

of godliness in the hearts of rulers. It is possible to be pre-eminent in talent and correspondingly injurious to society—to be promoted to power, and yet, like the Upas, poison all within the circle of influence by profligate example and pestiferous sentiment. Lacking moral and religious power, they lack everything which in the estimation of Deity constitutes true greatness, or is capable of becoming, otherwise than by a divine alchemy, a blessing to their generation. Mr. Allen's moral power was the secret of his greatness. Whether he was engaged in scientific analysis,—or exhibiting to delighted audiences the chemical wonders of our beautiful world—or pressing on statesmen the claims of the enslaved—or guiding youth in the paths of mental culture—or presenting to the afflicted the consolation of the gospel; this gave him weight in society, furnished his motive for action, and brought so eminent a blessing on his labors. As righteousness exalteth a nation, so it does each individual who dwells in it. "Show thyself a man," said David to Solomon, a man in dignity and courage. How? By daring "to keep the charge of the Lord thy God, to walk in his ways, to keep his statutes, and his judgments, and his commandments, and his testimonies, that thou mayst prosper in all that thou doest and whithersoever thou turnest thyself." This precept Mr. Allen put to the test, and found, as millions before him, its ennobling and elevating influence.

His *filial affection* was strongly manifested. His mother was a woman of great mental capacity and fervent piety. Her letters are models of maternal affection, and of just views of truth and duty. No doubt

she had strong claims on his attention and regard; but all mothers, even of equal attainments, have not similar regard from their sons. When the world smiles, and Providence elevates the son, the mother is oft well nigh forgotten. Mr. Allen's affection for his mother remained to her death, more like the romantic ardor of a youthful lover to one whom he intended to make his bride, than the mere expression of filial duty. Her letters were treasured as oracles. One or more of them had a place in a pocket-book, which was his constant companion, ready to be used as occasion required. Her counsels were not only listened to, but obeyed, with the deference of a child. Before he undertook any important embassy, his mother's advice was sought and followed, not only when a youth, but when advanced in years. Her comfort must be promoted at any sacrifice. No duties, however imperative, kept from him the systematic and constant visitation of his honored parent. When he was in Russia, walking along the avenues of flowers in the Princess Mestchersky's palace, and feeling the equal temperature of her apartments, his mind reverts to his mother, and her comfort, and longs that she had a similar provision. When she was advanced in years, and had become a widow, he removed her from a distance near to his own habitation, that she might be more under his watchful care. His visits were those of a minister of consolation; he sits in silence, and they are "sweetly comforted together." He kneels and worships, and sits in silence again, and the time passes like the days of heaven upon the earth! O! that all mothers—that all *pious* mothers—were blessed with sons like William

Allen! If the reader is a young man, let him not suppose that these filial attentions are the traits of a little mind. An empty vain youth cannot afford such a specimen of exalted virtue. It is the characteristic of a noble, generous, and elevated intellect. Our Lord and Saviour, in the midst of his sufferings, did not forget his mother:—"Woman behold thy son—Son behold thy mother," were the cheering words which saluted her ears, and proved that she still held a place in his memory and his heart. The happiness of such honored relatives is promoted chiefly by little attentions. Not simply by seeing them on fielddays, or at family gatherings, but by evidences of daily remembrances, which, though small, like the dew-drops on the flower, refresh and vivify. Young man! does not a voice from Heaven arrest thy attention?—"Go thou, and do likewise!"

His *decision* was also remarkable; not the decision of obstinacy, which maintains the crotchets of a disordered brain against the remonstrances of heaven and earth, but a conviction of duty ascertained from the only authorized standard, the Book of God. In some cases where prompt action was required, and the duty plain, (as in his interference on behalf of the Lascars,) he would not hesitate a moment: but generally, before he decided, he took time to consider, to advise with others, and to pray over whatever was laid before him. When, however, the path became plain, no social sacrifice, no pecuniary loss, no breach of political friendship, no amount of labor deterred him from entering it. And his decision was as *disinterested* as it was *firm*. Several very striking circumstances

in his history might be given to illustrate this feature of his character; but the following cannot be surpassed. The Emperor of Russia offered him the lucrative appointment of purveyor of drugs to the Russian armies. In making his selection, there is no doubt the Emperor saw such probity in Mr. Allen, and was so convinced that through him his army would be supplied with the best materials, that he felt he was benefitting himself and them in the choice, as well as conferring a favor on his friend. But though the Emperor urged him to undertake the office, he gratefully but firmly refused. The Royal Society were so struck with this honorable decision and sacrifice to principle in their fellow member, that, in their obituary of Mr. Allen, after mentioning the fact, they observe,—"To his honor be it spoken, he resisted a temptation the value of which it would be difficult to estimate. At the end of a long life he could say, that he had never compromised his public usefulness for private interests."

Such an offer, whereby a large fortune might have been made in a short space of time, would have been to many a strong temptation to overcome any previous reluctance to war, or to satisfy conscience with the plea that if war must come, and some one must supply the medical stores, it might be done without relinquishing abhorrence of the system. But with him principle once formed from the divine oracle was law, which enabled him to make such sacrifices, not only without a sigh, but with joy. His house of business acquired an European reputation for the excellent quality of the articles sold. Integrity and uprightness preserved him, and carried him through innumer-

able perplexities which entangle the wavering. The spirit which actuated him, when any debateable subject was brought before him for judgment, seemed to be, what would Jesus Christ have done had he been in my circumstances? and when he ascertained that to his own satisfaction—whether it was to release a soldier from prison, or to devote his time to deliver a prince from pecuniary difficulties, or to travel thousands of miles to promote the education of poor children, or to plead with official persons to emancipate the slave—each was undertaken with as great readiness as a hungry man would sit down to a meal. "A double-minded man is unstable in all his ways," and he who is so, whatever may be his advantages or position, may take it for granted that what was predicted of Reuben will happen to him: "Unstable as water, thou shalt not excel."

Mr. Allen was eminent for *industry and perseverance in useful objects.* It will not be disparaging to his character to represent that his mind was not distinguished by any showy attributes; it was pre-eminently practical. Some of his contemporaries outshone him in the lustre of their discoveries. By confining their attention to one science they rose to an eminence which his diversified labors forbade him to attain. It was not, however, because he wanted genius, skill, or perseverance—other paths, being more useful to his fellow-creatures, were deliberately chosen. How honorable to his heart and intellect is the following extract from his diary:

"I can humbly say, in the multitude of things *which harass* my mind, the main object is the good

of others; for this I have in great measure given up my own gratification; for if, instead of these things, my time were devoted to philosophical pursuits and experiments, to which I am so naturally prone, the path to honor and distinction stands fair before me. May the sacrifice be accepted above!"

It was accepted and rewarded!

In reading his engagements, it sometimes seems as if several souls dwelt in one man, so readily does he turn from one object to another—so ardently pursue each—so perseveringly cling to it till his desire is realized. What distinction and what wealth might such a man have attained, had he selected only the objects on which the minds of the majority fix. Perhaps he might have accomplished more had he circumscribed his limit even in lawful pursuits. There is great danger of doing less than we might, by attempting to do more than is possible. But every man in his own order. It is impossible to prescribe for another. He that does not aim high will shoot low. In some instances, influence is dispersed to greater advantage over many societies and objects than when confined to one;—a thought—a single effort from one mind will do more towards advancing the interest of an object than a life of labor from others.

To carry out this spirit of industry he was an early riser. Up to the last year of his life he begins his daily memoranda with "Rose at five" or "half-past five," and seldom or ever we find the hour later than six. Then, the division and employment of his time—was a study. So that we see his elevation was not obtained by "the smiles of fortune," but by hard,

plodding, and continuous labor, which is the portion and birthright of every child of Adam. He was not what would be called a ready man. Speaking and writing were not his forte, but acquired. His lectures were delivered, not from brief notes, or extemporaneously, interspersed with a few laughable anecdotes, as was the fashion of his time, but written throughout and read. Every one of them exhibits the patient student laboring to make every sentence weighty with meaning, and thrilling the audience with its goodness, truth, and suitableness.

His *extensive benevolence* was proverbial, and the memorials of his life justify the encomium. A mere list of the *names* of those Societies which he originated, or for which he was the untiring and gratuitous helper, would occupy a large space in type. Most of these were unpopular, and had to encounter the prejudices and opposition of the age. Principles which are now considered truisms, and which every statesman, of whatever shade in politics, counts it his honor to advocate; such as the right of the children of the poor to education; emancipation to the slave; liberty of conscience in religious opinions—were sentiments which then put a man on the opposition side in England—among a small though rising minority. His visits to the continent were mysterious to foreigners. They were accustomed to see Englishmen spend their money with prodigality, and visit their works of art for information and pleasure; but few visitors left traces of higher objects. Here, however, they beheld a man of taste giving only a passing glance at the *beautiful in art*; a higher object possessed his soul: he

came to promote the reformation of prison discipline, and cheer the dungeon with hope; to instil the principles of liberty into cabinets and princes, whose despotism was their curse; to lift the population of every land from degradation and vice, and make every home radiant with intelligence and gladness. And they honored and blessed him for a philanthropy so extensive and sincere. Though he never shrunk from seeking the rights of the people on suitable occasions, yet his political creed is steeped in benevolence. Hear him:

"My desire is, to be preserved from taking any part in political matters, farther than as a good subject of the government by which, under Providence, I am protected; and that whatever happens, I may be 'found in my lot,' doing all the good that I can to everybody, and being diligent in such good as my Master may give me to do."

O, that all politicians were cast in a similar mould to William Allen!

Partiality for our own sect, and carefully formed opinions, and a readiness to defend and circulate them when required, is commendable. Mr. Allen maintained and acted upon this principle; but he also affirmed that benevolence to be real must be extensive; stretching out its arms to all the brotherhood of heaven, and saying, "Grace be with all them that love our Lord Jesus Christ in sincerity;" looking with compassion on the whole family of man, and carrying out the golden rule, "As ye would men should do to *you*, *do* ye also to them, for this is the law and the *prophets*."

The *simplicity and tenderness* of Mr. Allen's mind were evinced on many occasions, especially in his kindness to the brute creation. When little more than eighteen years of age, we have the following record:

"A day of bitterness and sorrow, occasioned by the death of my faithful, loving dog, who was killed by accident in the street. I assuredly bestow too great a share of affection on the animals I have the care of. Resolved not to have any more than I have at present."

In one of his journeys with his niece he saw by the road side an old and worn out horse, around which a number of boys had gathered, who were teasing the wretched animal. Mr. Allen stopped his carriage to remonstrate with the boys, and finding the poor horse a burden to itself, ascertained where the owner lived, went to his house, bought the animal, had him shot, and then pursued his journey.

Towards the close of life he had a little Norwegian pony which had been ill for some days. On going to see it, he remarks:—

"Poor Pony came up to me to be caressed; I had hopes of his recovery, but in the evening my dear little grandson brought me word that he was dead. I felt low at the loss of this poor animal; it was a beautiful, affectionate, and useful creature; I never had occasion to strike it with the whip in my life. I hope not to repine, but really the things which I set my affections upon, are taken from me in a remarkable way."

Such unaffected sentimentality may be left without

remark to produce its own impression, and elicit its legitimate commendation.

But the tenderness of his heart to the oppressed and enslaved of his fellow men were as remarkable as his efforts for their rescue. On one occasion after the passing of the act which declared that no one could be a slave upon English soil, it came to Mr. Allen's knowledge that a negro lad was in London, having been brought by a captain from the West Indies, who used him very harshly and cruelly. Mr. Allen contrived to have the boy brought to his own house, made up his clothes into a package, and returned them to his master, sent him to school, and paid for his education, then took him into his own service, and "Black Tom" still lives at Lindfield, having faithfully served his kind patron as long as he lived.

His life shows that the preceding instance was one only of many in which he felt deeply for the injuries inflicted on the colored race of the human family, and of his efforts to rescue them from degradation and suffering. Although no man would have felt less disposed to apply the commendation of Job to himself, yet few could have more conscientiously adopted it than Mr. Allen. "I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me, and I caused the widow's heart to sing for joy."

But the crowning characteristic was *his ardent piety*. Like Enoch, his privilege was to walk with God, and *his* business to please God. How close and constant,

how spiritual and heavenly that walk was, the previous pages show. His communion with his Heavenly Father at early dawn—his meditation on some portion of his word during the day—his converse on celestial subjects, all demonstrate where his heart lodged. The earth seemed only a passage for his sanctified spirit to a better country, and the things of it trifles compared with the things which God had prepared for them that love him. Unlike some whose piety is only discoverable when the rod of God is upon them, his shone almost undeviatingly through a long course of singular prosperity and worldly applause. The corruption of man's nature, and the demerit of all his righteousness—the complete salvation which the Lord Jesus Christ accomplished, and the absolute necessity of divine influence to the implantation and sustentation of the divine life, were doctrines by which his spirituality was sustained, and were made the chief topics of his ministry.

Many of his duties appear to have been undertaken by what Friends would usually denominate a divine call—an impression approaching to inspiration. But the following explanation of his views on this subject will show that, whatever importance he attached to these mental impressions, he was no visionary:—

"Those who are in the spirit of the world are so apt to ask, How do you know whether what you take for a divine impulse may not be the working of your own imagination? It sweetly occurred that it might be known by the same test that our Lord gave, to distinguish his followers from those of the world—*by*

the fruits. I would say, I have a right to conclude that I am under divine influence, when I feel my heart filled with love to God, and love to all men, with a desire that all, without exception, might be eternally happy; when I feel an abhorrence of all vice and sin; when I feel the peace of God which passes all understanding. This, to me, is evidence as conclusive as any demonstration in Euclid, and, under this influence, the Holy Scriptures are felt to be precious. It is only under this influence that we *know* that we have not followed 'cunningly devised fables,' and it is only under this influence that we can bring forth the fruits of the Spirit; but they who are busying themselves with external and sensible objects, can have no idea of this state, and even we ourselves, who in some favored moments have experienced it, are liable, by degrees, to lose our sense of it if we suffer external and sensible things to engross too much of our attention; hence the necessity of frequent retirement and introversion of mind."

His popularity as a minister was not equal to that of his friends Joseph John Gurney and Mrs. Fry; as public speakers few ever excelled *them*, especially the latter, the silver tones of whose voice, and the majestic mien with which she delivered the message of God, could never be forgotten. In the lecture room Mr. Allen was deservedly popular:—hear him deliver his well digested lecture to the medical students or the Royal Society, he is all life and energy, his voice well toned and modulated, and his action natural and easy, and he carries you along with him in enthusiastic ap-

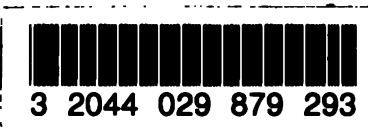
probation. Follow him, as the writer has done, to the meeting-house—he is another man, his voice unnatural, his tones assumed, and his manner anything but effective. Truths plain and precious you would always hear from his lips, which must work their gracious effect; but as the Spirit of God works by human instrumentality, great as was his usefulness, had he been in the meeting-house what he was in the lecture-room, we must believe that it would have been much greater. The acquisition of a natural manner and earnest delivery cannot be too much pressed on all youthful preachers if they wish to be effective ministers.

Yet his singleness of purpose to win the hearts of old and young, rich and poor, to love God and serve him in his Son, the manner in which he seized opportunities to lay before persons unaccustomed to hear the Gospel, its enlightening and ennobling sentiments, the sacrifices he made of time, property, and ease, to serve his Divine Master wherever he called him, and the fervor of his unaffected piety, gave him a secret power with multitudes, which convinced, more than the most eloquent appeals, that he was "a good minister of Jesus Christ." Mrs. Vernet was not alone in her opinion of his ministerial influence when she wrote:—

"What a blessing it would be if God, by his Holy Spirit, would lead you to come and pass some months at Geneva! You would have more influence upon us all than any Christian whom I have ever known."

Scarcely a person visited his house, or lived with him, but went away sanctified by his presence, and it

is not too much to say, that were the opinions of all who knew him best collected, the universal testimony would be that he lived "accepted of the multitude of his brethren, seeking the wealth of his people, and speaking peace to all his seed."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